Zions Herald

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The Madonna Of Consolation

July 13, 1949

FROM COVER TO COVER

CRIMINAL BEHAVIOR IS HUMAN BEHAVIOR says Dr. Marshall B. Clinard, professor of sociology at the University of Wisconsin, in the first installment of an article reprinted from *Federal Probation*. ..... Page 3.

IT'S TIME TO WAGE PEACE — NOT WAR says Jerome Davis of New Haven, Conn., in an exceedingly controversial, but well argued article. Dr. Davis is currently traveling in Europe to discover more about social tensions and trends. ..... Page 9

BEFORE THE COCK CROW TWICE, an anecdote of the recent war, by Maeanna Chesterton-Mangle, staff correspondent of ZIONS HERALD. ..... Page 10.

PEACE — THE PEARL OF GREAT PRICE, some suggestions to help us obtain peace, by the Rev. Eddy Asirvatham, professor at Boston University School of Theology. ..... Page 12.

READERS WRITE

Twin Implications

An interesting group, that of yours, on the front cover of your June 29th issue. The implication you gave clearly was directed toward the minister. His error was in the choice of vocabulary.

The second implication lies equally clearly on "Alice and her friend," and doubtless on a number of others in the pews. Their error is that of too little knowledge about the Maker and the things He made. Paul intends that all should know the relation between the things made and their Maker, God. Paul says that ever since the creation of the world (the "cosmos"), God's invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. The minister seems to have understood these grounds for faith. Alice's friend, and many another, seems without this knowledge: not because they cannot comprehend but because they have not been taught. The matter of trying to have them understand is not succeeding.

Re'my de Gourmont, the French critic, born some ninety years ago, noted that "man associates ideas, not at all logically . . . but in accordance with his pleasure and interest," and concludes that, therefore, "most truths are merely prejudices." Granted exaggeration here, where can we see the residuum of truth more clearly than in Alice and her friends as they sit in Protestant pews all over the country?

Again Gourmont: "A truth is dead when it has been shown that the relations between the elements are habitual and not necessary." Where can this be found more true than in the church pews all through the denominations? — and dead truths are still truths to be believed.

The late Professor Whitehead, a leader in philosophy in New England, is on record as follows: "It is impossible to teach ethics without a habitual vision of greatness;" a statement no less true of all aspects of religion. Where is there less of the "habitual vision of greatness" than in the minds of Alice and of her friends — the pew-holders of the churches?

In the first paragraph of the introduction of his "Ideas Have Consequences," Richard W. Weaver says: "It is here the assumption that those consequences we are now expiating are the product not of biological or other necessity but unintelligent choice." Where are choices more unintelligently made — or omitted — than in the field of religion, individual and social?

We may discount to a great degree the foregoing statements from Paul down and still have enough of facts and truth remaining to account for a great proportion of almost measureless weakness in the ways churches handle the Gospel.

Rev. E. W. Gould, (Retired),
Troy, New York.

Liked Cartoon

I read the Zions Herald from time to time at the Boston Public Library, and I wish to compliment you for the significant cartoon "The Preacher's Foreign Language," on the June 29th cover. It is really to the point.

The Madonna Of Consolation

Our cover picture is a copy of a painting by Mrs. Charles Rome, wife of one of Boston University's esteemed trustees. Mrs. Rome has depicted the defeated expression of a refugee mother and the peaceful hope of her child. We believe that the painting has a message: refugees long to come to America to get a new start. The delay in the Senate over the bill to increase the number of displaced persons to be admitted to this country is a bitter blow to those who yearn to come to our shores. D. P.'s are people! Let us demand that they be given fair treatment.

Many preachers today instead of telling t people the truth of the Gospel, waste th time on subjects that are of no help to a one.

This is a Godless age, and what we ne most is the old time religion, without hyp risy and without those robes which hide t real self. Having no real religion, most m isters dress like women with stoles and Ro an collars to deceive their hearers.

I am an old Methodist, but got out of t church when I learned that district sup intendents and bishops only think of the selves. Many of them are able men, b others are so incompetent that, for instan in Boston, they allowed many churches to closed. I used to be a member of Peopl Temple, and I enjoyed real religion. In th days bishops and superintendents tried to he their fellowmen. Now from what I am tc and what I read in the papers, there is r one Methodist church left in the City of B ton that is strong enough to be a factor any community. One by one they are ing closed.

Why do people give to the World Servic Bishop Lord well says in his article in t same issue: "In our Methodist Church, Wo Service and Advance specials bespeak the co cern of Christian folk to share with all ma kind their material substance." Yes, Bish Lord, but if the people who give knew wl starving wages you pay to your minist in those fields for which the money is giv they would soon realize how far are t Methodist leaders from true Christianity. is all very well for a bishop to talk of sacrif when he gets $8,000 a year, and for a sup intendent who has arrived to boss his l fortunate brothers around for a salary that an insult to God and men.

Methodism once was very much concern for the city slums and for immigrants a others who were starving for Christ and j tice. Today, to save a few paltry dolla churches are being closed and the poor a forgotten.

Hoy long can false prophets fool t world? Many of your leaders are wolves sheep's clothings. Why don't they sacrif themselves and their families by sharing th salaries with those others who too have p pared themselves for the Gospel. It's all ve nice to talk of justice and of brotherhood a pay lip service to democracy. Well, we a tired of all this. We want action. Wl would Christ do? Would he forget the poo Would he allow the loss of even a few so to save a few dollars. If I am not mistake Christ died to save souls. There is mo Christianity, believe me, outside the chur than in the church. And who is to blam The church leaders themselves who, lacki real love for humanity, only seek their se ish ends.

Thomas W. Miller
353 Tremont St., Boste

Criminal Behavior Is Human Behavior

MARSHALL B. CLINARD

In the solution of our scientific problems we often find at it is not so much the technical means that holds us ɔ but rather the conventional thinking that the human ind frequently employs in approaching the problem. ıch "mental blocks" keep the observer from adequately ming to grips with the actual problem and are perhaps ore common in the social sciences than in the physical. his is to be expected because even the most objective ientific observer is bound to place value judgments on e world around him, to see it through the culture in hich he has been reared and trained, and fall occasional- into the common folkways of looking at human be- avior which may or may not be correct. While necessarily uman beings are increasingly reluctant, without some ientific basis for their belief, to be authorities on the orld of physical reality, nearly every human being has a ıultitude of rather sure explanations for every facet of uman behavior. Even many of them advanced by scien- sts of human behavior are not proved but represent mply assumptions.

All Behavior Is Human Behavior

There is no question but that one of the principal dif- culties in thinking now blocking a meaningful analysis f crime and delinquency, as well as other problems of isorganizations, is the tendency to draw a sharp distinc- on between the normal and the abnormal, between the eviant and the nondeviant. Certain behavior, for ex- mple, is treated as criminal or delinquent, while obvious- quite comparable behavior, from a logical point of view, passed by either as normal or as slightly unethical or im- ıoral. Elaborate analyses of the personality traits of de- iants are frequently made without reference to the exist- nce of the same personality traits among nondeviants and ithout showing specifically how certain personality traits rose or resulted in the acquisition of such deviant or non- eviant behavior. Similarly, attempts are made to indicate ıe importance of poverty, bad housing, broken families, eblemindedness, and such media of mass impression as comic books" in the lives of criminals and delinquents ithout reference to nondeviants. Even more serious are ıe occasional attempts to refer carelessly to some deviant ehavior as having a constitutional basis without either ecifically indicating how it could be inherited or stating hat behavior among nondeviants is inherited. A valid ıeory of inheritance, in its basic assumption, should apply criminal and noncriminal alike.

What we are saying is that all behavior is human be- avior, the result of social interaction with others, con- ary to certain assumptions that are frequently made out deviant behavior. When we speak of disorganiza- on in the form of a delinquent or group of delinquents, criminal, a suicide, or a mental patient there often is the nplicit assumption that such persons represent essentially istinct types of activity from that of the so-called normal, ocially integrated individual. Persons speak with horror of such behavior manifestations as though they were com- plete and separate entities, immoral, revolting, strange, and essentially sub or nonhuman. Yet in all of us there are simply gradations of behavior, everyone having some delinquent and criminal attitudes, being somewhat ego- centric and antisocial and to some extent neurotic and pyschotic. Actually all behavior of human beings is hu- man behavior and the fundamental processes are the same whether the end product is an inmate or a warden, a mental patient or a psychiatrist. It is as necessary to ex- plain the nondeviant as it is to explain the deviant.

Processes Explaining Criminal and Noncriminal Behavior Are the Same

Since a criminal is a human being and criminal be- havior is human behavior, the fundamental processes that explain noncriminal behavior also must explain criminal behavior. From an abstract point of view all human be- havior may be thought of as consisting of (1) sociogenic traits (attitudes) derived from the definitions of situations furnished by the culture or subcultures to which a person belongs, and (2) psychogenic traits or general reaction patterns which we often refer to as basic personality traits. Both are acquired by association with others. Attitudes toward law and property are examples of sociogenic traits, while feelings of emotional security or insecurity, in grada- tions, of course, or feelings of adequacy or inadequacy, might be examples of psychogenic traits. If there is de- viant or nondeviant behavior it must be explained in terms of not one aspect but both attitudes and personality traits.

In property crime it is hard to believe that there could be much criminal behavior without the acquisition of deviant attitudes through association with others. Over 85 per cent of boys arrested for delinquency in Chicago, for example, had companions and of the remainder it may be assumed that most of them did on the first offense. If thefts alone are considered, 93.1 per cent of the boys had at least one companion. On the other hand, in some personal crimes, but certainly not all, psychogenic traits may play a more significant role. Since personal crimes represent a small proportion — probably less than 5 per cent — of all crime, it is inconceivable how findings made from studies of psychogenic traits alone, primarily by psychiatrists, are used to generalize about all crime.

The Psychopath

There is so much talk of late about so-called psycho- paths, constitutional or otherwise, that we might indicate that this emphasis implies a distinction in processes of hu- man behavior which, for the most part, eliminates the importance of deviant social attitudes. Moreover, there is as yet no definite proof that there exists such an entity as a psychopath, that it is constitutional, or that psychopathy is related to criminal behavior in any particular way. Com- pletely unfounded statements have been made that nearly all criminals are psychopathic. If there are wide variations

in the definition of the term psychopath or inadequate personality, or the term is used loosely, the term loses its scientific meaning. In fact, one psychiatrist recently stated that "there is no general agreement as to what psychopaths are, how they got that way or what to do with them." Psychiatrists working in one prison, for example, seem to find a small percentage of psychopaths, while those in another will diagnose a large number. One study a few years ago showed that less than 10 per cent of the inmates in New York and Massachusetts were diagnosed as psychopaths, while in Illinois the figure is generally over 75 per cent, reaching the astounding figure of almost 90 per cent in one institution. Actually one suspects that the diagnosis of psychopathy frequently represents circular reasoning whereby it is assumed that most deviants are psychopaths, and since most criminals are deviants, therefore, most criminals are psychopaths. Elaborateness of terminology cannot make up for an inadequate designation of empirical reality.

Questions of the existence of some constitutional inferiority in criminals are complicated by the nature of variations and crossings that would be involved as well as the problem of the nature of noncriminal genes. In order to speak of any human behavior as constitutional one must have a specific definition of the entity to be inherited. There is no evidence, for example, that genes could carry such traits as insensitiveness to social demands, refusal to co-operate, untrustworthiness, impulsiveness, poor judgment, shallow emotionality, and failure to appreciate the reaction of others to one's behavior. It appears that one can no more inherit these things than one could inherit their opposites or inherit respect for law or the police, knowledge of sociology or a religion, food habits, or language. Studies of the multitude of variations in human behavior in different cultures is ample proof of this fact. The inheritance of a gene carrying such physical characteristics as eye color, hair color, or even potential intelligence seems obvious although none of them are essentially characteristics of human nature. The term "tendency" or "predisposition," moreover, cannot be used in human heredity to evade the real issue unless one is willing to be fairly precise about the organic nature of this supposed tendency.

In fact, definite statements or assumptions about the existence of inheritance in the form of nervous instability, psychopathic personality, psychoses, immorality, criminality, and the like are curious when one considers not only the lack of precise definitions, but, even as important, the almost complete absence of scientific records on such human inheritance. Modern psychiatry and criminology hardly cover a single generation, yet in genetics it is not uncommon to utilize a minimum of five generations. This might suggest that we need at least a hundred human years of scientific human records before we can mak such statements. Hearsay evidence cannot be substitute for precise scientific diagnoses. Classic stories of the hered tary differences of the Jukes and Kallikaks must be re jected not only on this score but also because of the dis regard for the social environment. It is this latter facto of social interaction that in fact may prevent, even wit records, any precise statement about what is constitutiona

Rather than looking to heredity or largely to som specific personality makeup as a specific cause for crimina behavior, it would be well for us to regard all human be havior as growing out of group experience. Human ex perience apart from the group is unknown. This grou experience involves not only the family about which w now hear so much, but the play groups, the school, neigh borhood, clubs, the church, marriage, one's occupatior and, in fact, all adult life in its interaction with cultur and subculture. Personality is an outgrowth of group ex perience in which the world around us is defined, an these definitions are secured from associations with others Both delinquency or nondelinquency are natural in th sense that they are the outgrowth o processes of social definition. Th evidence seems to suggest increasingl that such generalized personality trait as aggressiveness, shyness, egocentrici ty, or the lack of these qualities ar the result of social interaction wit other human beings and are not in herited. One writer even has sug gested that the traits presumably de noted by the term psychopath shoul be sociologically defined as represent ing "a deficiency in role-playing a bility which is peculiarly liable to man ifestation in social relationships."

Moreover, while not as yet conclu sive, there is evidence that these per sonality traits are not, as has been as sumed, solely the product of childhood experience but o experience throughout life. It is possible that further re search will indicate the nature of modifications that tak place in personality. This seems plausible, for we mus regard life as a continuous experience of social interac tion which cannot be divided between childhood an adult experience. Recent experiments in group therapy including particularly Alcoholics Anonymous, woul seem to bear this out.

Those persons who seek to explain all crime and delin quency in terms of neuroses and emotional instabilit must adequately answer some fundamental questions First, patterns of personality traits such as we have spoke about appear, with few exceptions, to be largely meaning less for criminal behavior without interaction with th culture or subculture. Certainly the personality pattern i probably not too relevant in such professions as, for ex ample, the sociologist, the business man, or the doctor There are shy and aggressive ones, there are egocentri and sociocentric persons in these occupations, and withou

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" 'The Negroes,' writes Geoffrey Gorer, 'are kept in their subservient position by the ultimate sanctions of fear and force, and this is well known to whites and Negroes alike. Nevertheless, the whites demand that the Negroes shall appear smiling, eager, and friendly in all their dealings with them.'

"But if the grin is extracted by force, may not the smiling face be a falseface — and just underneath is there not something else, often only half-hidden?" — *The Commentary.*

• • • • •

ɔubt there are considerable so-called emotionally im-ıature personalities in all walks of life. To consider the ɜrsonality pattern as the all-important factor irrespective : the cultural associations, would mean that one would ıve to demonstrate that deviants possessed the trait and ıe trait was not found among nondeviants, or vice versa, ıd such factors have not as yet been demonstrated. Moreover, one would have to show a specific relationship ɜtween the emotional traits and deviant behavior. This ıay yet be accomplished, but what should be supported y evidence is now only an assumption.

Second, most of the studies of this type either do not aise the question of association with deviant norms or ail to eliminate it as the chief variable involved in the xplanation. Even the weird symbolic explanations of the xtreme Freudian psychoanalysts do not eliminate *per se* he possibility of such association as the explanation.

In the third place, many who advocate this explanation lso speak of the large proportion of the general popula-ion who are neurotic but not criminal, and cite, for ex-mple, the numerous draft rejections during the recent var. Actually there are many studies to indicate the wide-pread existence of such unprecise concepts as emotional mmaturity, inadequate personality, insecurity feelings among the so-called noncriminal and nondelinquent popu-ation. Whether the diagnosis of such cases is much higher n the criminal than in the noncriminal population can-not be proved either way at present. Even to indicate a higher percentage does not answer the problem because one must still explain the presence of the trait structure among the nondeviant. Even Healy and Bronner, for ex-ample, state that while they found 91 per cent of the de-inquents in one of their studies to have serious emotional conflicts, some 13 per cent, or approximately one in eight, of the nondelinquents also were found to be seriously emo-tionally insecure. The existence of this latter figure is theoretically as significant as the former.

Fourth, we find that many delinquents and criminals are not neurotic.

Fifth, there is the problem of the effect of judicial ex-perience and imprisonment on the individual's emotional nstability which may not have been present before the first offense.

Crime Explained By Group Attitudes

While not going to the point of eliminating personality traits entirely from consideration, particularly in connec-tion with some violent personal crimes, one must fall back mainly on group attitudes for an explanation of most crime. Like all human beings, criminals and delinquents started life without attitudes and in the same fashion as nondelinquents and noncriminals; the meanings of the world, the definitions of situations, were received through association. Many here might say why does one and why not another person engage in delinquent or criminal be-havior when most all persons have been exposed to some contact with deviant norms. At this stage all we can say s something like Sutherland's answer that criminal be-havior varies according to the frequency, intensity, priority, and continuousness of such associations. In the balance of contacts of pushes and pulls one individual may be drawn toward crime and another away from it. A person be-comes a doctor, a lawyer in much the same way. Even if the general personality structure or the previous self-con-ception of deviant enters into the explanation, as it may well do, these would have meaning only as a part of a total experience situation. For example, contacts with the police, incarceration in an institution, the judicial process in gen-eral, all undoubtedly affect both the personality and furn-ish additional knowledge of deviant attitudes.

Definitions of social and physical objects and what is right conduct, the content of personality, are secured from association and not from traits of personality. Criminals and delinquents are persons who not only have turned away from the conventional conduct norms of society but have established their own. Thus a policeman may have different meaning to one boy than to another depending on his contacts. To one he may be a brutal, ignorant, grafting, hated persecutor of small boys, and to another a boyhood model who represents many of the virtues of our society. Likewise, attitudes toward property, the law, sex-ual conduct, or the rights of others are socially defined. Not only is a delinquent or criminal philosophy, with all its rationalizations, learned, but the techniques of com-mitting a crime likewise are learned. Knowledge of how to "wire" and dispose of a car to a "fence," or to commit acts of vandalism, are learned as much as are the reverse modes of conduct. In fact, one learns not only criminal and delinquent attitudes but one learns to be a psychiatrist or sociologist, a Baptist or a Methodist, a business man or tool and die maker by association with others. To explain why a boy is not delinquent we must look to the lack of the very same associations that caused the delinquency in another boy. This is not logically accomplished by em-phasizing only the personality alone of the deviant or even of the nondeviant.

Crime A Relative Concept

Actually crime is a relative concept, for it represents merely behavior standards the infractions of which are defined by society as warranting punishment by the state. What is crime to one city, county, or nation may not be to another. What was crime yesterday may not be today, and what people consider crime today may not be tomor-row. To speak of someone as being immoral or criminal without respect for social contacts in connection with a given law or social norm is difficult to comprehend. More-over, laws are but one facet of the regulations we impose on individuals which may vary all the way from ordinary customs, social conventions such as good manners, rules and regulations of a church or lodge, the mores, to other rules such as those called public regulations and laws. All of them represent simply variations in norms and are all part of a continuum. Sometimes, in fact, we may punish some acts which are not crimes more severely than if they were. Examples of such are public reactions to some un-conventional manners, the punishment of illegitimacy, or the religious penalty of excommunication.

(To Be Continued in Next Week's Issue)

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EMORY STEVENS BUCKE, EDITOR

Special Contributors

CLARENCE F. AVEY
CHARLES D. BRODHEAD
H. ELLIOTT CHAFFEE
J. EDWARD CAROTHERS
MAEANNA CHESERTON-MANGLE
CLAIR M. COOK
RAYMOND H. HUSE
CHARLES M. MCCONNELL
HAROLD W. RUOPP
RALPH W. SOCKMAN
WILLIAM L. STIDGER

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They Have A Right

Our cover picture this week has been painted in modern style to demonstrate a modern situation. The despair of the mother speaks for itself; she has nothing left but the role of consolation. The peaceful child, however, will awaken soon, and with her thousands of other children of devastation will awake. What will they find? Will they find love and security in the world, or will they follow the strong lead of easy-sounding totalitarianism? Christian consciences cannot be at ease over this thoroughly disturbing problem.

The spotty opposition to the admission of more displaced persons is strong enough to keep the revised D.P. bill tied up in a Congressional committee. We believe that the majority of Americans want to accept more European displaced persons and we believe that majority opinion must be brought to bear on Congress now to bring the matter up for a final vote.

Last week another group of Latvians braved the Atlantic in their little fishing boat and limped into Boston harbor. It was just about a year ago that another group of Latvians arrived here, and after long and exceedingly difficult work, the Immigration Bureau was finally persuaded to admit them on parole. Frankly we have serious doubts about th possibility of securing similar permission from th Immigration Bureau for the 1949 pilgrims. The cannot be admitted under the D.P. legislation, bu only through a special act of Congress. If these pe ple turn back to their native land they are certain t suffer punishment at the hands of the Russians. The plight is tragic and should arouse the sympathet help of a freedom-loving nation like ours.

Protestants are showing increased willingness t provide housing and employment for Europe's pitifu displaced persons. The Roman Catholics and th Jewish community have done a better job than w have — but we are at last becoming aroused on thi subject and the latest reports are highly encouragin In The Methodist Church some conference board of lay activities are actively campaigning to get a least one sponsor from each local church. These pe ple can farm, do skilled and unskilled work, tak their place in the professions, and qualify for jus about any kind of work that is needed.

If you have the slightest interest in the plight o the D.P.'s communicate at once with either the Meth odist Committee for Overseas Relief, 150 Fifth Ave New York City, or with Church World Service, 1 Beacon Street, Boston, Mass.

Patience With Britain

Sir Stafford Cripps disappointed many of us whe he announced as his only real plan for saving Britain' economy: the cutting down of foreign imports — es pecially American imports. Reaction to the Cripp proposal will be twofold in this country: first, there will be a strong move to decrease Marshall Plan aid and second, there will be a slowing down of Britis imports. This will boomerang on Britain and on us as surely as the tariff war boomeranged on every body after World War I.

The obvious cure for economic slumps, so experi ence seems to indicate, is that they be faced on an in ternational basis. Britain's slump is our slump anc this is true with every nation in the world.

Here again we are faced with the obvious fact tha both nations involved in the present dispute mus learn that neither can stand alone. The exchange o goods as well as the reconsideration of free trade mus come into this picture. A co-operative effort was the dream of the Marshall Plan and that must not be side tracked by a nationalist race for excess of exports ove imports. We in America will need to be more pa-

ent with Britain than we have ever been in the past, r Britain is indeed a war-scarred and very poor na- on. Britain cannot proceed along her old imperial- tic lines, nor can she depend upon more Marshall ans or charitable contributions. Britain must get on her own feet and she has every right to expect s to help her.

Actually the current situation provides a most ex- llent opportunity for our two great democracies to now how two nations can help each other without ndulging in benevolent paternalism. Britain is not esperate, for the British do not get desperate — but ritain is in serious difficulty and needs the honest ounsel and friendly co-operation of the United States.

The British view of us which appears in the cur- ent issue of *The British Weekly* is good for us to ead: "American reactions in the direction of econ- my at least show how unjust were the criticisms of Marshall Aid as a Machiavellian device to relieve the American economy of any embarrassing surplus. Like those of other people, American motives have been mixed and their opinions somewhat confused. Who s equal to understanding a world in tumult? But heir natural impulse toward economy now suggests very forcibly that they were strongly influenced by native generosity in accepting the European Recov- ery Plan; and for that our sense of gratitude should remain keen."

The NEA Came To Town

The National Educational Association has placed itself on record regarding Communism. Pointing out that no Communist can have a free and inde- pendent mind, the NEA has banned from its mem- bership any person belonging to the Communist Party. That does not mean that some Communists will not get into the association — for many of them do not admit publicly that they belong to the party — but it should put at ease those constant critics of NEA who hurl epithets everytime the association makes a progressive suggestion.

Boston has been filled with schoolmarms and mas- ters attending this convention. The average school teacher seems to look like the average parson; they are dressed conservatively and seem to be more con- cerned with ideas than with glamorous appearances. These people look sincere and their deliberations have been careful. They deserve the heartfelt thanks and increased support of the American public.

The strongest alternative we have to the increased demands for tax-supported parochial education in America is to devote much more of our time and money to our public schools. The draining off of large tax funds to support existing parochial educa- tion serves only to encourage more parochial educa- tion and more taxes for their support — in the mean- time public education suffers inadequate budgets and school teaching is made less and less attractive as a profession.

America's schoolmarms and masters are great peo- ple. Their continued integrity and good preparation must be guaranteed by the American taxpayer who will see to it that public education is not weakened by either political or parochial raids on the school budgets.

You Cut — I Choose

Two sturdy sons in a family we know about are both sturdy eaters. When the family has been served a pie or a cake and there is a bit left, it is assumed that the two sons will divide the remains. The natur- al inclination of some pie and cake cutters is to favor themselves — hence there is always a possibility of a conflict. These boys finally developed a slogan for those moments: "You cut — I choose." The system has worked well for it places a mutual responsibility for fairness on both boys. Naturally the cutter is careful to cut fairly for he knows full well that his penalty for dishonesty would be to end up with the smaller piece.

The "you cut — I'll choose" theory has universal applications beyond pie and cake. Businesses are inevitably subjected to the very same treatment. If they cut corners and produce dishonest results, there is the function of the chooser on the market to be faced. If a nation sets out to develop an imperialism, gain controls, exploit weaker nations, or follow lines of selfish nationalism, the remaining members of the family of nations will have some balancing checks and some power of choice to exercise.

On a personal level the individual has the power of free choice so long as he does not jeopardize the rights of other people. Personal habits and attitudes are never exercised without considering the ultimate "you cut — I'll choose" theory. Discrimination against other individuals or groups of individuals cannot be practice without reckoning.

We recommend the theory which our friends have applied to the pie-cutting, as a theory for wider realms of human conduct.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson For July 24.

PRAYERS OF CONFESSION. PSALM. 51:1-17

Prayers of Penitence

"Have mercy upon me, O God," the opening words of the fifty-first Psalm, are the most useful words which the Psalmist put together. A few hypocrites who claim some brand of exemption from sinning make the sentence read: "Have mercy upon *them,* O God." But for all honest pilgrims along life's way the *me* is the correct version.

In this great Psalm, which is a highly personal one, the words, *me, my, I* occur in almost every verse. If ever there was a Psalm which furnished a scriptural basis for the truth that "guilt is personal," it is this fifty-first. There is no attempt to slide out from under personal responsibility for sin on the part of the author of the Psalm which is a prayer for forgiveness. Whoever wrote this Psalm had sinned and he knew it was his and not that of society or Adam or some next of kin.

The writer of the fifty-first Psalm is unknown but the authorship is credited to David who was a rugged old character who sinned with abandon and enthusiasm. There was nothing dainty or weak about David's sins.

We do not want to dig too deep into David's darker closets for his lusty sins, but the one which seems to have prompted this psalm was a whopper. For the details you have to read chapter eleven of the Second Book of Samuel. The bare outline of the sinful episode is this: — Barthsheba was the wife of Uriah, a neighbor of David. Some sort of affair was carried on by David and Bathsheba while Uriah was in the army of Israel. To simplify matters David had Uriah moved up into the forefront of the battle lines where the death rate was a bit higher. The general idea was to get Uriah out of the way. There have been philanderers who have used knives, poison and gunshot to do this job, but David was a real patriot and was willing to sacrifice Uriah on the altar of his country. Nathan, a troublesome prophet, tore off the wrappings of David's sin and exposed the whole sordid affair. It was David who sinned and he it was who threw himself on the mercy of God.

A Formula For Forgiveness

So eloquently did David plead for forgiveness and so neat a formula was worked out by which he and all other sinners obtain forgiveness, that we are almost grateful to David and Bathsheba for the sin which prompted the fifty-first Psalm.

Let us see if we can unravel the rather scrambled process and find the formula for forgiveness.

First we sin. This *we* includes everyone. Put the ones who claim they don't sin at the head of the list. Then provide a prophet who digs up sin and puts the finger on the sinner. Very few people can diagnose their own physical ailments and in the spiritual field self-deception is an art and universally practiced. Then comes penitence and an acceptance of personal responsibility. A plea fo mercy is made to God for "it cometh as the gentle dev from heaven," not from Uriah and his neighbors. If th heart is honest and the desire for forgiveness is genuin there is hope for forgiveness.

In a world in which physical disease is rampant an almost universal, how long would the human race las without medical aid. If every person who fell ill died a once, we would soon vanish.

In a world which is prone to do evil as the sparks ar to fly upward why do we fool ourselves into thinkin that we are without sin in some form. It is necessary fo us to be able to know sin when we see it and call it by it rightful name. Most so-called saints have a different lis of sins than well classified sinners. Much depends on wha list you are on and what you call sin.

It is therefore necessary for us to find a remedy for si that is sure and reliable.

"Renew a Right Spirit Within Me"

Nobody was ever cured of a physical ill by merely bein penitent over the cause or desiring health. It does no come that easily. There is a certain and specific way t regain one's health. Find the formula, get the prescrip tion filled by a reputable doctor *and then take the medi cine.*

David knew that God would forgive him and restor him spiritually."According to thy forgiveness" means tha God is by nature forgiving. He made us out of morta clay and if we do not know the stuff out of which we ar made, God does. He made provision for our salvation. T go the full length for our redemption God sent Jesu Christ to earth to dwell amongst us and furnish us wit the right spirit.

It was this "Right Spirit Within" which David praye for after he had been washed up and purged. We can hav a right spirit renewed within us and it is spiritual health The spirit of God can be had if we are willing to pay th price for it and take the steps necessary to get it. But Go is not going to cure anyone of his sins unless he become penitent enough to desire to be spiritually renewed.

We come finally to our own plight as personal, social and national sinners. We are sick with sin. We are sorel afflicted in mind and soul. Much of it is what is calle "psychosomatic" which being interpreted is a mixture o "the world, the flesh and the Devil."

We need a *right spirit within us.* And by the help o God and a lot of hard, gruelling, well disciplined effor on our part, we can be cured, saved, redeemed and spirit ually renewed, regardless of how much we have sinned.

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It's Time To Wage Peace — Not War

JEROME DAVIS

Every group tends to delude itself into firm belief in e rectitude of its own conduct and the diabolical nature a'l those holding opposing views. This was illustrated some extent even in the President's inaugural address, here America was typified as an angel of sweetness and ght and Communism as the demon of sin. In actuality, d not the message lay down a new form of imperialism - imperialism for power by the support of every government, no matter how reactionary, which will oppose Communism?

Now the most deadly enemy of any people is not any articular nation but war itself. We have not yet begun conquer this monster. Even now several wars are in rogress and the colossal danger of a third world war onstantly overhangs humanity like a huge boulder poised n a precipice. Yet another world war would be the cemery of civilization. Then why not begin to pioneer in atience, understanding, neighborliness? Why not spend he bulk of the money of the wealthiest country in the vorld on building for peace, not war? This demands a evolution in our thinking as great as when Galileo disovered that the world was round or when Pasteur disovered the germ theory of disease. But it can be done.

Russia has serious evils, of course, as we all do, but the undamental question is whether in spite of these evils we an have peace. It is my belief that we can. War would e the most stupid way out of our differences. As Raymond Fosdick, head of the Rockefeller Foundation, has aid, "You can't destroy ideas with bullets." We have tupidly tried to do that in China. The Chinese Communists are winning everywhere.

No, it is time to wage peace, not war — and until we earn this lesson we shall face disappointment after disappointment.

It is said we have differences in Berlin. To be sure, Russia believed that America, France, and England were ermitted to enter Berlin, in the heart of the Russian Zone, on the supposition that the city would be the capital f all the zones in Germany.

When the United States set up a Western government or the British, French, and American Zones, the Soviet Union felt the reason for our remaining in Berlin had isappeared. The Berlin dispute could have been settled nonths ago if we had been willing to give Russia control ver the currency in Berlin. Herbert Evatt, former president of the Security Council, and Trygve Lie, secretary eneral of the United Nations, both urged further negotiations, but the United States refused. Now Russia has nded the blockade on our terms but it has cost the United tates over 150 million dollars.

Again, it is said that Russia has turned down our atomic omb proposal, yet one of the top British atomic scientists, . M. S. Blackett, the winner of the 1948 Nobel Peace rize, says Russia is quite justified in turning down the merican proposal. If he thinks this, is it any wonder that he Russians refuse to agree? Albert Einstein says that our refusal to outlaw the use of the atomic bomb "is hardly pardonable." So it can not be said that it is *all* Russia's fault that agreement has not been reached on the atomic bomb.

But it may be argued that Russia is an aggressor out to conquer the world. Look how she has expanded since the war. But what is usually overlooked is that the land Russia has been getting back has been what formerly belonged to her and which she feels was wrongfully taken away from her at the end of the first World War. The facts show that today Russia has 85,605 square miles less territory than before the first World War. No, Russian rulers do not dream of a military attack against America. They believe we may spend so much for militarism that we may cause serious inflation, bankruptcy, and depression. These are the real dangers a free America must guard against.

Short-sighted Expediency

American diplomats who usually have a predominant majority in the Security Council complain because Russia exercises her right to veto. But if the situation were reversed and Russia had the majority on her side there is little doubt that the United States would be using the veto. Sumner Welles says, "The bankruptcy of the U. N. Security Council has been due to no Soviet veto. It has been due exclusively to the policies of selfish and short-sighted expediency pursued by Great Britain and, still more by the United States."

In reality it can be cogently argued, as Professor Harry Elmer Barnes, one of our most distinguished historians has done in "A Survey of Western Civilization," that "many of the American policies affecting Russia, especially President Truman's Greco-Turkish policy, have been such as would have brought a declaration of war by this country if Russia had applied similar policies towards American interests."

If we get the idea that America is always right in her foreign policy and Russia is always wrong we get a mythical and paranoid view of international relations from which some day we must awaken as from a nightmare.

No, it is time to start waging peace instead of war. Peace is always possible if mankind has done the right antecedent actions. If through indifference, ignorance, apathy of warning signals, name-calling, aggressiveness arousing counter-aggressiveness or militarism, war comes, it will be because of the incompetence of all of us. We can not shift the blame.

In reality the United States and Russia are both ignorant of each other. To be sure, the United States publishes in Moscow a magazine, in the Russian language, which is named *Amerika*. This goes to some 55,000 subscribers, including libraries. It also publishes daily bulletins. Nearly all the Russian libraries have American books translated into Russian. The British Broadcasting Company estimates that Russians have a half million short wave sets

in Russia. The United States is daily beaming radio talks to their owners. It is doubtful whether nearly as many Americans listen to Russian broadcasts.

Actually, America can be friends with the Soviet Union today if we are willing to face facts and reconcile differences. What are some of these?

In World War II the United States was not invaded and suffered little damage outside of Pearl Harbor, but Russia was invaded over an area as large as all Europe, and the destruction and damage totalled some 135 billion dollars, but we refused her the right to collect nine billions in reparations from Germany.

It must be remembered that Russia held down 20 times as many Germans as all the rest of the European allies combined. To be sure, America gave generously in lend-lease to Russia, but far less than we gave to England — and it must never be forgotten that with all our aid Russia supplied 90 per cent of its own equipment.

Although Russia applied for a loan from the United States almost as soon as the war was over, we have refused her all loans. At the same time we are granting loans to almost any country in the world which will oppose Russia.

Although prior to the end of the war it was stated we would have an open door policy in the sale of goods to all nations, today we are blocking Russia's purchases while Russia permits the United States to buy all she wants, including vital war materials from the Soviet Union.

The United States cancelled a loan to Czechoslovakia long before the Communists got control of the country, thereby strengthening Communist sentiment there. We prohibited the export of electric generators to Finland although payment for them was made two years ago.

The United States has been opposing pretty generally all over the world the basic land equalization programs and the public ownership of factories. If we criticize thes policies what would be a more constructive program fo America? We should strive mightily to overcome in ternal evils such as racial prejudice, inflation, monopoly and make foreign peoples admire all our ways. Abroac we should stand for democracy and liberty in all lands an should be meticulous in supporting such forces every where. We should have a foreign policy of friendshi and trade with *all* countries and a foreign economic pro gram through the United Nations. Finally, we should b willing to outlaw the atomic bomb and to join in inter national disarmament even in plans in which the Sovie Russia will co-operate.

Russia is one of the greatest markets for America goods. Far from endangering our security, increased trad with Russia would enormously lessen present tensions a over the world, while at the same time safeguarding ou business prosperity. To continue an enforced business em bargo against Russia means continued wasteful spendin for armaments running up into the billions.

America fought the first World War to make the worl safe for democracy. Instead, it brought us Hitler and Mus solini. We fought the second World War to end th menace of Nazism. It brought us the atom bomb, Hiro shima, and the "Cold War." The talk about a thir World War has reached a crescendo. If it comes it wil destroy America as we know it. Millions of our citizen will die, and our cities, as well as Russia's, will lie in ruins The only alternative is the far less costly and dangerou pathway of peace.

The last words of Franklin Delano Roosevelt need t be pondered over in relation to Russia. "Today we ar faced with the pre-eminent fact that, if civilization is t survive, we must cultivate the science of human relation ships — the ability of all peoples, of all kinds, to live to gether and work together in the same world, at peace."

Before The Cock Crow Twice

MAEANNA CHESERTON-MANGLE

The lean, bearded lad in the American Air Force uniform ate ravenously. As Rudi replenished his plate, he regarded the stranger resentfully. What right did he have to open the floodgates of memory that had been so thoroughly barred? Why did the waves of world strife insist on showering their spray upon Switzerland, which sought only peace? Why couldn't turmoil be stayed on the other side of the mountain?

Just a half-hour earlier, Rudi had been gazing into the fireplace, counting his blessings. The New Testament the pastor had given him that evening lay on the table, symbol of a rich and secure life. "Build your marriage upon this foundation," the preacher had said, "and it will be good." Yes, life would be good. Rudi was a young, prospering doctor. He had a fine home. He loved a wonderful woman who would soon be his wife, and they would dwell forever in this beloved, mountainous land of peace and plenty.

Then had come the furtive knock at the door — and the bearded stranger, saying that Frederich Scheiffelin hac sent him.

Now Rudi heard the airman tell how Friederich was i charge of the underground railway that smuggled Allie flyers across Germany and into Switzerland — how h lived in constant danger, with capture meaning death o even worse.

As the man spoke, memories of Friederich rushed back to Rudi. He thought of his wonderful boyhood friend ship with a happy-faced German youngster; Fritzl's sum mer visits — golden days of youthful adventure, hiking boating, climbing. Then their college days together i Germany — expanding horizons — newer, richer dis coveries. Finally, that year at medical school — pani and disaster.

Again Rudi saw the vivid tongues of fire from a trea sury of books aflame. Again he heard the demonia rhythm of goose-stepping students. He recalled Fried erich's expulsion from college. Helping him pack, Rud

d said in disbelief, "What madness! You're the best ident in the class. Who knows what discoveries you uld make, how many lives you are destined to save? ermany needs a Dr. Friederich Schieffelin!"

Friederich answered simply, "And Einstein, didn't ermany need him?"

On their way to the station, Friederich stopped as they w a group of young men trooping toward them. "Let say goodbye here — quickly! We must not even shake nds." And then he walked off without a backward ance.

Rudi watched as the gang approached Friederich, jostled m off the sidewalk. Some of them tossed clods of dirt him. Then two rough looking men confronted Rudi.

"Are you a friend of that Jew?" they asked menacingly.

"Why . . . uh . . . he was in my class."

"You don't seem to like what's happening to him?"

"I'm a Swiss," Rudi muttered. "I know little about German politics. . . ."

Rudi's thoughts returned to the present as his American visitor said, "Friederich hoped to be here for your wedding; but he may not be able to make it now. He sked me to give you this present."

On the table the stranger placed a book, the pages tained and dog-eared, the leather binding battered and carred. Rudi picked up the worn volume that Friederich must have carried with him through all the strife-filled years. He recognized it as his friend's most precious possession—the faith he lived by, the Old Testament.

Then the flyer told how Friederich had started to lead a group of airmen through what they had thought was a secret pass across the mountains. But the Germans had discovered their route and they were ambushed. Only he and Friederich got through. Then Friederich told his companion to go on, that he would return to the underground railway station. There he intended to wait for he next group of stranded Allied soldiers already on their way across Germany, and he would try to get them into Switzerland by climbing directly over the mountains.

"Over the mountains," breathed Rudi. "The fool!"

When his guest had gone to bed, Rudi sat before the fire deep in thought. Friederich never would be able to master that ice-capped ridge. They had done it once together, in their youth; but even then Friederich could not have made it without Rudi's help.

"There's nothing I can do," Rudi told himself. Yet he knew that was a lie. If he started out tonight, he could climb the mountain, meet Friederich on the other side, guide him and his party back. It would be dangerous. Scaling those icy precipices was always a death-defying feat, especially when roped to inexperienced climbers. He knew that S.S. police across the mountain would be doubly alert after the last skirmish. If he were caught. . . . he thought of Joanna, of her grief, of the good life that he might never live to see.

"Build your marriage on this foundation. . . ," the pastor had said.

Opening the Testament at random, Rudi came upon the Gospel of Mark. He started reading the words that told of Peter, and how he had failed Jesus — his best friend. His eyes rested over the prophecy Jesus had made: "Before the cock crow twice, thou shalt deny me thrice."

Rudi pondered. He, too, had denied his best friend. He had done so first on the day when Friederich left school. The second denial came in the years immediately following. Many Swiss students had left German schools to protest the atrocities; but Rudi had finished his education, justifying his actions by saying: "I'm a Swiss. Why should German politics concern me?"

Now — would he deny his friend a third time?

The two books lay side by side on the table, the New and the Old — with covers appearing so different, and with contents so much the same. He picked up the Old Testament and noticed a slip of paper marking a page. He opened to the Book of Proverbs, and there, underscored with a thin pencil line, was Friederich's message of congratulations: "Who so findeth a wife findeth a good thing, and obtaineth favor of the Lord."

Rudi smiled and was about to close the Book when another verse caught his eye: "A friend loveth at all times, and a brother is born for adversity."

Rudi closed his eyes. Why couldn't peace reign everywhere, as it did in Switzerland? Suddenly the answer was clear. As long as there was evil in the world, there could be no true peace in any land. The forces of hatred were riding high in Europe. Nation was being turned against nation, race against race, Christian against Jew, brother against brother, children against parents. Murder and devastation were enthroned. How long would there be peace in Switzerland if the hosts of the anti-Christ triumphed throughout the world? Could brotherhood survive amidst the Alpine crags if love were no longer strong enough to inspire men to valor? He thought of his love for Joanna and his love for Friederich — and he knew that he would not be worthy of the one if he betrayed the other.

Rudi left the fire, got out his rucksack and carefully packed the equipment he would need for his perilous climb.

WITH MY WHOLE HEART

A. T. Schulmaier

I build a wall —
honestly.
It stands as hills about Jerusalem.

I raise my pray 'r —
fervently.
It restoreth my soul; I shall not want.

I help a man —
joyfully.
He changeth from stranger and now is friend.

I follow Christ —
trustingly.
He leadeth me the strait yet pleasant way.

I face my God —
gratefully.
He filleth my cup till life overflows.

ry of the
LOGICAL SEMINARY
York

Peace — The Pearl Of Great Price

EDDY ASIRVATHAM

The greatest single need of our day is peace. Yet a great many who claim to be followers of "the Prince of Peace" are plainly indifferent about it. They are content to let professional politicians do the thinking and planning for them, following them blindly like sheep being led to the slaughter. The Church to which they render allegiance talks a great deal about peace on the romantic level but does little for it on the practical level.

At other times, they earnestly desire peace but are not prepared to pay the price of peace. Like the man who ran at the last minute to catch his train and missed it, so many bestir themselves to action when it is too late. They forget the truth of the remark: "If you want to prevent the war of 1968, the time to begin is in 1948."

The first price that peace calls for is the clear conviction that the fatherhood of God and the brotherhood of man which are the cornerstones of Christianity are incompatible with war. It is illogical for any one to take the life of another when he claims that all men are made in the image of God and that Jesus Christ died for all. The Christian world has still to cultivate a genuine reverence for life, especially human life.

If peace is to be made secure, Christian people should have the faith and courage to take the teachings, the promises, and the warnings of Jesus Christ as they stand, instead of trying to explain them away, allegorise them, or set them aside as Oriental hyperboles. When Christ says: "They that take the sword shall perish by the sword," He is speaking a literal truth.

It is a sad commentary of our times that a Hindu called Gandhi had the courage to practise Christ's teachings on non-violence more fully and even more literally than millions of Christians. Once he wrote: "Non-violence is the law of our species as violence is the law of the brute. The dignity of man requires obedience to a higher law — to the strength of the spirit."

Non-violence, it is evident, does not mean sitting with one's hands folded in the face of evil or danger. It means the resistance of evil by good, by love and vicarious suffering, by active good-will or by soul force. One does not need to be a great student of history to realize that war does not settle anything permanently. It is as clear as daylight that one war produces another. "War to end war" is a form of self-deception.

If war is to be averted, we must refuse to give way to the specious argument that the end justifies the means. It is time that we vividly realized the truth that the end does not justify any and every means. We deceive ourselves when we say that, though war is a moral wrong, in certain circumstances, it may be the lesser of two evils. We certainly live in a fool's paradise when we believe that a little evil may be done in order that a great good may come of it. We cannot cast out Satan by Satan. John Dos Passos is altogether right when he says: "If there is one thing that mankind should have learned from the agonies of the last four decades, it is that it is never safe to do ev that good might come of it. The good gets lost and the ev goes on." Experience shows that whenever a higher pri ciple compromises with the lower, ultimate victory goe to the lower.

Recent history provides ample material to show tha while war may begin on a high, idealistic plane, before i is over moral standards are debased and human nature i brutalised. It is significant to note that some of those wh took a leading part in the communal riots of 1946-47 i India were ex-soldiers, thereby making the communa riots a continuation of World War II.

Humility Needed

If war is to be nipped in the bud, we must train peopl to be as critical of themselves and of their country as the are of other people and of their countries. This attitude o mind is both scientific and Christian. As a homely proverl puts it: "What is sauce for the goose is sauce for th gander too." Whenever we are unduly critical of other it is wise to remind ourselves of the rhetorical words o Jesus: "Why do you see the speck that is in your brother' eye, but do not notice the log that is in your own eye?' (Revised Standard Edition).

Exaggerated forms of nationalism and national patriot ism prepare the ground for war. A true Christian shoul be a good nationalist, but a better internationalist. No im partial person can claim that the so-called Truman doctrin in relation to Greece and Turkey is materially differen from the Stalin doctrine in Eastern and Central Europe Similar comparisons may be instituted with regard to re cent efforts to bring the whole of North and South Amer ica into a single defense unit through such means as th standardization of arms, the American refusal to plac certain Pacific Islands under the supervision of the Trustee ship Council, and the American influence of Italian elec tions in March, 1948. Democracy is incomplete so long a it is applied only to man's political life, and not to hi social and economic life. Even within the restricted po litical field, democracy is halting and inadequate wher considerable sections of population are prevented from ex ercising their right to vote.

The cause of peace can be greatly advanced if people and national leaders will cultivate the divine quality o patience. The eminent historian Toynbee is right when he advises his contemporaries to buy time by patience. No useful purpose can be served by trying to mould the entire world according to the American, Russian, British or any other pattern. It is possible to unify the world by a knock-out blow by the U. S. A. or Soviet-Russia. But the game is not worth the candle. Neither is it the Christian way o a way that will have enduring results. A better way is one of understanding and adjustment.

So long as there are those who are plainly cynical o the possibility of securing peace through understanding and agreement, a defense force in the form of an inter-

ational police force may be necessary, but national defense forces ought to be outmoded. There is no justification for the production and sale of armaments without the express sanction of the United Nations. Peace through the United Nations is a hard way and a long way, but is the only right way. If the fate which overtook the League of Nations is not to overtake the United Nations too, it is necessary to strengthen the United Nations in every possible way, gradually transforming it into a genuine world government. The League of Nations died not because of apoplexy, but because of anaemia. The same fate may befall the United Nations too, if we are not careful.

Not Too Late

It is not too late even today to practice active good will and reconciliation in the field of international relations, instead of mutual bickering and recrimination. In his recent Episcopal address, Bishop Oxnam rightly said that economic justice and racial brotherhood are the only means of combating Communism. We cannot destroy ideas by bombs. We can only destroy them by better ideas. The cure for the evils of democracy is more and better democracy.

President Truman echoed the same sentiments when he said in a recent speech in Chicago: "You cannot stamp out Communism by driving it underground. . . . Communism succeeds only when there is weakness, or misery, or despair. It cannot succeed in a strong and healthy society."

If peace is to be promoted in a practical way, we suggest the following:

1) The cultivation of a judicious and discriminating attitude, refusing to give way to high pressure propaganda;
2) The refusal to play politics in world affairs;
3) The keeping of the E. R. P. on a purely humanitarian and economic basis, instead of adding military and political riders to it;
4) The revival of the forgotten articles of the Atlantic Charter providing freedom of trade and access to raw materials to all the countries of the world on equal terms;
5) The internationalization of the principal canals and air bases of the world;
6) The surrender of unilateral armament;
7) The promise of the U. S. A. not to be the first one to use the atomic bomb;
8) The strengthening of the trusteeship system, the W. H. O., the I. T. O., and the International Court of Justice, and
9) The recognition of the fact that capitalism is not the last word in economic organization; and that capitalism, socialism, and communism are only experiments in social living.

The Christian should take care not to fall a prey to the specious argument: "If you want peace, be prepared for war." Christian idealism tells him "If you want peace, be prepared to pay the price of peace;" and the price is love, vicarious suffering, and soul-force.

Washington Diary

Samuel W. Irwin

Maybe we can make it. Before the series of world wars began, (with war three coming up, in the minds of the militant) for us, good manners, fair morals and good old fashioned homes were the average custom of the American people in a larger measure than today. Back to the shoreline is not so far yet, and appreciably bad currents of the undertow would be escaped if we made it back soon.

The return to sanity does look a little doubtful as long as our economic layout seems still to require the cold war or a real one to keep the system booming. Senator Morse (R.) Oregon cuttingly commented recently, "If we had not been thrust back into the danger of war we would have been thrust forward into the difficulties of peace." But possibly the proximity of the beach will get unconscionably unnecessary prices (and consequent profits of the larger industries) down where every consumer can buy something, and that without playing off the tie for another raise in wages. But we are warned that demand will dry up when buying is too burdensome.

Then Vice-President Barkley sees a further problem or two in that "our people are rising to feel that dangers threaten all our vaunted pride, emotions and freedom when we can reach out and touch a neighbor anywhere in the world, and when within our own country, though we enjoy rights and liberties, we are making slow progress to equal rights for all our people. But that is what we strive for and we will make it." So possibly the world and all, with some good sense, may be headed around the outer breakers and into the harbor, a consummation heaven and earth would devoutly enjoy.

Some of the smaller nations stand committed to collaboration on a commendable scale. Denmark chalks up two points at least for good conduct. She has agreed that bases will be open to Atlantic Pact members on strategic Greenland for mutual defense, and she makes this offer well knowing there are veiled Soviet threats of reprisals in the Baltic area.

Small Norway renounced neutrality and took up her dangerous role with the other nations of the pact. Even colony-bitten Holland, enjoying a lucid interval in the Indonesian blunder, is today making repairs. It ought to be said here perhaps that a prod of inspiration came her way through a quiet Christian lady from India, President Sara Chakko of Isabel Thoburn College. About the time of the Amsterdam Convention, according to the Rev. Dr. Orris G. Robinson of Calvary Methodist Church here, at a dinner celebration in the list of observances for the new Queen Juliana, the Methodist school head was seated next to Juliana's Prince Consort. To make his guest from far away India comfortable in the presence, the prince grew expansive spoke of some colonial problems and declared, "You see we in Holland are really disturbed over the trouble in Indonesia." The wise lady, not overwhelmed by this heart-felt consideration of the Islanders, turned directly to the prince consort and thrust but one sentence,

(Continued on page 22)

Nice Reading

Translation of leaflets left by university students after their assault on the new Evangelical Chapel in Trafalgar Street, Madrid, Spain, October 31, 1947.

"We Must Defend Our Faith!"

There have descended on Spain, like a flock of rooks, the robbers of the Faith. *The Protestant pastors of the most ridiculous sects esteem that the "times are propitious" to sow heresy in our land.* Supported by the power of the dollar and pound, they have decided to "convert us" as if we were a tribe of Indians. The government authorizes the construction of new chapels — 26 were built last year — on the ground of the 6th Article of the Spanish Charter. We, the young generation, deny all validity or legality to this interpretation of the Law, and we reject, if necessary, the Law itself. *We are determined to prevent by all means in our reach that heresy gives one one single step further in the spiritual conquest of our Catholic, Apostolic, Roman integrity.* We receive the contents of the recent pastoral of Cardenal Segura and the discourses and articles of Monsgnr Vizcarra, published respectively in "Mission," "Signo" and "Ecclesia." But we shall not limit ourselves to talking. Let this be quite clear. For neither did it limit itself to talking the Holy Inquisition, guardian by divine charge of the unity of Spain in the authentic faith. *We, the Spanish university students of 1947 make ourselves, in the fullest sense, the heirs of the inquisitorial spirit.* We fling our affirmation at the foreign press and radio for those to whom, apparently, the tolerance and liberty of worship that places truth and error on the same level, are dogmas of faith.

Spaniards, read these recent words of Cardenal Segura:

"We believe, without the slightest doubt, that we can well cite, in support of our demand that these centres of false religions in Spain should not be authorised, the testimony of those thousands and thousands of martyrs that certainly gave their blood in defense of their faith, that so frequently is being taken to support different pretentions. But it is certain that the meeting point of all those generous sacrifices of life is the defense of the Catholic faith. They are the ones that appear to turn to us and say to us the most solemn words of the Apsotle: Depositum custodi ('. . . keep the good deposit')."

Appealing to the 6th. Article of the Spaniards Charter, Protestantism sought and obtained permission in 1946 to open 26 new chapels in Spain. How many have they opened in 1947?

We know the campaign is growing. That there is an organized network with powerful economic means coming from abroad. That Catholic Spain is impassive before the insults that within its borders are being proferred against the Most Holy Virgin Mary. That whilst calls are made to missionary Spain and to the distant evanglisation, certain pastors consider us apt soil for missionary work and think the times very propitious to carry on their labours.

Protestantism signifies: in the first place, the Lie and in the second, foreign intervention.

We know that in the majority of cases the Protestants do not get fervent adepts but atheists and those indifferent in religious matters, and that, politically, it is creating an international network, at the service of capitalist imperialism, as dangerous as the red international.

Spain that achieved its intimate unity at the cost of ages of sacrifice, Spain that reconquered this unity with the sacrifice of a generation, remains inactive, in the midst of incense, before the intrigues, each day more shameless, of its secular enemies.

We know, from some Spanish-American lands, what it means not to react in time.

Therefore, we, the younger generation, will not remain impassive: we will act by every means, including violence.

We will in no wise consent to free competition between truth and error. The crusade was not effected so as to look calmly on this fight. It was carried on to place all the weight of force in the defense and propagation of the truth.

No foreign pressure, however strong, can justify the slightest cavilling in the defense of Catholic Apostolic Roman Truth in a Spain raised on the blood of martyrs, that blood that so often and for so many things is invoked.

Though the whole world accuses us of obscurantism, of barbarousness, of fanaticism, we will not cede in our attitude for it is our glory that we possess the truth and are intransigent in it. More important than peace is the faith conserved with heroism by those who preceded us, and which demands to be kept clean and intact for those who follow us. We will not bequeath to them a Spain soiled by heresy.

As in better times, those of the Counter Reformation, with the Crusade spirit, that not only went against Communism, we shout:

For Holy Mary, that an infamous propaganda seeks to defile!

For the unity of Spain!

For our shouts of "Present" (to those who died) may not be a hypocritical cry!

We would prefer the fires of the inquisition to the liberal tolerance!

Not one step further shall heresy take!

Note of Translator: The 26 chapels referred to are all chapels that had been closed by authorities, and now reopened. The only new one is Methodist, which has been put up in place of the old one on the same site.

The Parson Looks At Labor

Clair M. Cook

"Report on Operations"

The company's business operations are no concern to the worker, is the usual attitude of management. Let the worker wo and the management manage. But one of t findings of the National Planning Associ tion studies on "The Causes of Industri Peace" is that where harmony prevails the is in every case a clear channel of inform tion to the workers about management polic Understanding automatically dispels misu derstanding.

The most adequate job of systematically i forming workers about their company whic I have seen described is that being carrie out by Scully-Jones and Company, who machine-tool accessory plant employs 260 pe ple. For the past three years they have a sembled all the employees, on company tim for a semi-annual one-hour report on oper tions, according to a recent article in *Ame ican Business.* The head of each of the s divisions — personnel, sales, production, e gineering, research, and control and finan — tells what his unit has accomplished i the past six months and its plans for t future. Installation of an expensive new m chine, for instance, is accompanied by *reaso for the decision* to buy it. Sales, finance, pr duction discussions are accompanied by char and figures projected by a Visualcast machi for the audience to see. These have bee prepared by artists called in at the final stag of planning the meeting, and are include in the printed "Report on Operations" give each employee.

The care with which such a systemat presentation of the company's position made is a vital part of its success. At Scull Jones, each department head writes his speec several weeks ahead, works it over with t personnel vice-president, revises it, then goes to other heads for critical comment. Se ond drafts are made; and then five rehears meetings follow, with criticism of each othe on details of content and presentation. Wit such careful organization, plus the printin the result is effective, concentrated inform tion.

The benefits are obvious, not only at Scull Jones but wherever management has realize that "Workers must have every possible o portunity to know about the causes and r sults of major working relationships." W say that an informed citizenry is the fir requisite for political democracy. To leav workers in the dark as to everything sav

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w to do their own job is an unwarranted sumption that they are only a pair of hands run a machine, a number on the time ock, doing a job with a pay check as their le interest. But to be informed — even nen not consulted — injects a feeling of man understanding for the company, a rsonal interest in its larger aspects. And ith the sense of belonging developed, misnderstandings are cleared and management-oor relations smooth out. We need more it.

Hiroshima Anniversary

racy D. Mygatt

ew York Secretary of the campaign for Vorld Government.

Once again there approaches the sombre nniversary of the dropping of the atomic omb on Hiroshima. And while I wish it ad been our own country which had inituted a Memorial Day of penitence and eace for that dark act on August 6, 1945, rejoice in the significant effort that Japan as made over successive years to have the ay marked throughout the world by meetngs and services for World Peace.

Groups in far-away New Delhi, London, erlin, and, here in the U.S., innumerable hurches and Friends' meetings will be parcipating. From Mr. Alfred W. Parker's Committee (609 Santa Ray Ave., Oakland, al.) a call has been going out for months ast to take part in this project in stirring earts and minds afresh to the most urgent uty of Christian people — the achievement f lasting peace.

But Mr. Parker's committee is not suffiently financed to reach all the churches. ach one of us must do his share in reachng his own minister and out beyond into e areas covered by such magazines as ZIONS HERALD, so notably aware of the need for piritual awakening. Thus, deeply grateful or the privilege, I would beg each minister r layman reading this, immediately to plan, he has not already done so, to join with ose in Hiroshima on August 6th (or Sunay, August 7th which will be August 6th Japan) to arrange services to speed the oming of a warless world.

Yet as Kagawa, over long years the "St. rancis" of Japan, stresses so often these days, achieve a *warless* world we must, under od, achieve a *governed* world. So, from pan's great leader, comes the call for feral World Government. It would be my wn hope, therefore, that a strong appeal for Vorld Government, so urgent to the mind of agawa and to that of the Rev. Kiyoshi Tanioto — hero of the terrible bombing of iroshima, now speaking here from coast to ast — should wherever possible be included the memorial services. For Methodists, ore than most Christians, I think, recognize e necessity of political change as practical nplementation of our religion. We simply cannot have lasting peace under present internation anarchy. Our torn earth cries out for over-all world law, that safe and common roof-tree for all humanity.

The proud curse of nationalism, which was Japan's, was never confined to her island seas. We have all paid heavy toll to nationalistic idolatry. Today, for our children's sake, and in the name of our loyalty to Christ, let us forever cast it from us!

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Getting A Kick Out Of Life

William L. Stidger

Out of Channing's Symphony

When I was a high school lad, a lovely friend, Miss Mary Scott, was always directing my mind toward good and beautiful things. One day she handed me a copy of what was then called "Channing's Symphony" and I like it so much that I memorized it and it has been a part of the richness of my life since those days in the early part of this century.

The first day I arrived in Boston many years ago, I went down to the Boston Gardens, and walked along the Arlington Street side until I came to Dr. William Channing's old church. From there I went to his statue and read, engraved on the marble background the immortal symphony which has meant so much to me through the years.

"To live content with small means
To seek elegance rather than luxury, and refinement rather than fashion;
To be worthy, not respectable, and wealthy, not rich.
To study hard, think quietly, talk gently, act frankly;
To listen to stars and birds, to babes and sages, with open heart;
To bear all cheerfully, do all bravely, await occasions, hurry never.
In a word, to let the spiritual, unbidden and unconscious, grow up through the common.
This is to by my symphony."

Parshad Winners

Miss Elizabeth Jane Clary, Disciples of Christ, of Wilmington, Ohio, and George Lewis, Presbyterian, U.S.A., of Hersman, Ill., are winners of the two national Parshad National Youth Week awards, it was announced by the Rev. Dennis Savage, of the United Christian Youth Movement, which sponsors the award.

The award will entitle the national winners to $400 a year for four years to any college of their choice and annual attendance at one of seven summer regional planning conferences of the U.C.Y.M.

Miss Clary, who graduated from high school as class valedictorian, will begin her second year as a student at Phillips University, Enid, Okla., in the fall. Active in school and church work, Miss Clary has served on various student committees both in high school and college, led study and worship programs at school, church and summer conferences; served as church school teacher, pianist, and junior choir accompanist, helped to organize a local Chi Rho group, and is active in denominational and interdenominational work.

Lewis, an honor graduate of the Mount Sterling Community high school, will enter the University of Illinois at Urbana in the fall. Active in the Presbyterian Westminister Fellowship, he has served as chairman of the fellowship commission, secretary, and president. During his term as president his group won first place award in the National Adventure in Fellowship contest. He has also been active in his local church, Sunday school, youth choir, and summer youth conferences and camps.

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Protestant Community Centers

New York (RNS)—Six Protestant churches have opened community centers here in an attempt to prevent juvenile delinquency among youngsters between the ages of six and 21 years and to channel their energies "toward constructive citizenship."

Four of the new centers are in the Bronx under the sponsorship of The Protestant Council of the City of New York. The fifth will work directly with the New York City Youth Board, while the other will be supervised by the Y.W.C.A.

According to Dr. Norris L. Tibbetts, Riverside church minister and chairman of the Protestant Council's department of youth work, the centers "will help to answer the question posed by a survey of youth made by the council a few years ago — 'What can the Church do for millions of young people who do not belong?'"

Dr. Tibbetts said the centers would not be "Protestant," but "community centers in the real sense" and "their purpose will be to enhance the welfare of the entire community and not become tools for the advancement of any particular religious group or institution."

He added they would be open to "all persons regardless of race, creed, color or national origin."

The centers are the culmination of four years of study by the Youth Board in cooperation with the Bronx Council for Social Welfare, the Bronx Children's Court, the Juvenile Aid Bureau of the Police Department, religious groups and leading citizens.

The city's neediest areas have been delineated and the centers are located in those areas. Expansion into other parts of New York is expected, and more centers are scheduled to open in Protestant churches on Sept. 1st.

The churches where the centers have been opened are: Willis Avenue, Methodist; St. Augustine's, Presbyterian; Grace Gospel (nondenominational), St. John's Evangelical, Lutheran; the Church of the Master, Presbyterian, and Trinity, Methodist.

Protestant World Board

Chicago — Judge Leslie J. Lyons, Methodist attorney of Kansas City, Mo., was elected president of the Protestant Publishing Corporation at a recent meeting here of the board of managers.

The corporation was formed in May at a national Protestant planning conference in Kansas City, Mo., to publish an all-denominational, high quality weekly newspaper. The conference was held on the same date in the same city where 10 years before The Methodist Church had been formed.

Bishop Raymond J. Wade, Bay View, Mich., and the Rev. Gertrude L. Apel, general secretary of the Washington State Council of Churches and Christian Education, Seattle, Wash., both Methodists, were elected vice-president and secretary respectively of the corporation.

Dr. Roy L. Smith, publishing agent of the Methodist Publishing House is a member of the corporation's provisional executive committee.

Mefford R. Runyon, executive vice-president of the American Cancer Society, is chairman. Dr. Robert W. Searle, director of community relations, Protestant Council of the City of New York, is executive secretary.

The new newspaper will be known as the *Protestant World,* it was decided here.

Action on editorial headquarters and staff was delayed until a fall meeting of the board of managers.

26,718,343 Catholics In U.S.

New York (RNS) — Roman Catholics in the United States, including Hawaii and Alaska, now total 26,718,343 — a gain of 642,646 over last year — according to statistics appearing in the newly-published 1949 Official Catholic Directory.

The directory also lists 117,130 conversions to Catholicism during 1948, the third successive year in which converts totalled more than 100,000.

Increases in the clergy have brought the total to an all-time high of 42,334. Nuns now number 141,606, while brothers total 7,301. Over-all increase in religious during the year was 490.

Total young people now under Catholic instruction was given as 4,401,524. Of this number, 2,351,604 are pupils in 7,777 elementary parochial schools. A total of 1,157,702 are attending 17,639 released-time classes.

The number of full-time teachers in all Catholic institutions was given as 104,962. Among these are 7,376 priests, 3,540 brothers, 80,484 sisters, and 13,140 lay teachers.

An increase of 93 educational institutions was reported. There are 64 seminaries, 337 religious community seminaries, novitiates and scholasticates; 288 universities and colleges for men and women, 1,596 diocesan and parish high schools, 789 private high schools and 541 elementary schools, in addition to the 7,777 elementary parish schools already noted.

Largest diocese in the nation is Brooklyn, N.Y., which has a Catholic population of 1,203,915. Pittsburgh is in second place with a population of 787,479.

Archdioseses having more than 1,000,000 Catholics are Chicago, with 1,657,669; Boston, 1,283,232; New York, 1,256,269; a Philadelphia, 1,031,866.

The directory lists the largest numbers members of the hierarchy in the history the church in the United States — 181 mem bers. This figure includes four cardinals, archbishops and 157 bishops.

There are now 25 archdioceses and 1 dioceses in this country.

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Council Backs Barden Bill

Syracuse, N.Y. (RNS) — Federal aid education should be confined to "schools o erated as public enterprises by state or loc governments," according to a resolutio unanimously adopted by the semi-annu meeting of the New York State Council Churches.

The resolution described as being "in t public interest" a provision contained in t controversial Barden bill that would lim federal aid to public schools only.

The idea that persons are bigots becau they seek to maintain separation of chur and state, the council declared, "is false fact."

Protestant Evangelistic Crusade

New York (RNS) — Plans for the mo comprehensive and widely representati Protestant crusade ever undertaken to eva gelize the nation were disclosed here by D Jesse M. Bader, executive secretary of t Department of Evangelism of the Feder Council of Churches.

Known as the United Evangelistic Advanc the effort has the support of 42 major Pro estant denominations, 15 of which are n members of the Federal Council. The com bined membership of the participating d nominations exceeds 35,000,000.

The far-reaching campaign, which is e pected to penetrate every American comm nity, will be launched Oct. 2, 1949, and wi continue for a 15-month period.

As outlined by Dr. Bader, the Advanc which has been planned over the past tw years, aims to achieve the following four o jectives:

(1) A spiritual quickening of the mini try and membership of the churches.

(2) The reaching and winning of the va unchurched multitudes of the nation fo Christ and His Church through every a cepted means and method.

(3) Careful instruction and assimilatio of every person who is brought into churc membership.

(4) Enlisting into membership of som congregation all who have moved to ne communities and have failed to identi themselves with any local church where the now live.

A wide variety of evangelistic compaign community projects and techniques are b

; devised in connection with the cam-
gn, Dr. Bader said.

For example, three types of preaching mis-
ns are being planned: a week's revival in
th local church, a simultaneous preaching
ssion in every community church, and a
ited preaching mission for all Christian
oups.

One of the unique features of the cam-
gn will be a National Teaching Mission
which 64 communities have already
ned up, Dr. Bader said. An eight-day
ssion, it is sponsored jointly by the Inter-
cional Council of Religious Education and
Federal Council of Churches.

This mission, which will be headed by na-
nally and internationally known Christian
ders, will conduct a community-wide re-
ious census and assist local churches in a
f-analysis of programs and resources. At
same time, the mission will suggest the
st method for activating potential church
embers and help local churches to work
t plans for expanding their programs to
e for any increase in membership.

he Bulgarian Church Law

The text of certain articles of the new Bul-
rian "Law to Guarantee Freedom of Con-
ence and Religion" adopted February 17,
49, is reprinted by CIP (Catholic Inter-
ntinental Press, Inc., New York) for April
rd.

"ARTICLE 3: Every religious denomin-
on must have a governing board respon-
le to the state. When taking up their
sts, all priests, ministers and other officials
churches and church organizations must
e an oath of allegiance, or sign a solemn
claration of loyalty, to the People's Repub-
."

"ARTICLE 22: No religious denomina-
n or religious organization may maintain
spitals, welfare centers, kindergartens, or
nilar institutions. Such instiutions belong-
g to a church when this law takes effect
come state property."

"ARTICLE 24: No religious body may
aintain correspondence with church organ-
ations, official persons or other institutions
tside Bulgaria without prior authorization
the Minister of Foreign Affairs.

"ARTICLE 25: No religious denomina-
n or church organization having its center
tside Bulgaria may maintain missions,
urches, etc., in Bulgaria. Those existing
w become state property within a month.
mpensation will be paid."

"ARTICLE 32: All church statutes, laws
d regulations must be approved by the min-
er, who has the right to demand their
endment or withdrawal."

"ARTICLE 33: Within one month, all
ligious denominations and churches in Bul-
ria must register with the minister the
mes of their priests, ministers, and officials.
nly those approved by the minister may re-
ain at their posts."

Hungarian Methodists Elect President

BUDAPEST (RNS)—The Rev. John Szecsey of Budapest was elected president of the Hungarian Methodist Church during the denomination's national convention here. Previously, he served as deputy superintendent of the Church.

Delegates to the convention sent a telegram to President Arpad Szakasits of Hungary expressing gratitude for the government's full recognition of the denomination.

Bishop Paul Neff Garber, in charge of Central and Southern Europe for The Methodist Church, sent a message to the convention from Geneva, Switzerland, expressing regret over his inability to attend. Bishop Garber said he had been granted a visa by Hungarian officials, but other business prevented his going to Budapest. He said he might visit here in August.

The call to the convention was issued by Szecsey in a circular letter to all Methodist congregations. Among other things the letter declared:

"We wish to acknowledge the gifts sent to us by our brethren from abroad with grateful heart. But these have not made and will not make us dependent on foreign countries. We consider the support from our brethren as temporary only, and are prepared to maintain our Church by our own efforts."

Doubts On American Leadership

NASHVILLE, Tenn. (RNS) — The world has serious doubts concerning America's political leadership in forming a new democratic world order, a British educator told the American Missionary Association race relations institute at Fisk University here.

Reginald Barret of Cambridge University said the reason was "largely because of the exclusion America has made of certain segments of the population from economic, political, and social rights — and the philosophy of racism which it has created to justify its practices."

Charging that Negro Americans have been excluded from full "participation as citizens," he said they were kept out on a pretext which "was invented in the effort to justify exclusion and to deny social equality, economic opportunities, and access to power."

"The redress to inequality is no longer a local problem," he added, "but a national and international one."

"The significance of the present period of civil rights discussion," according to Dr. Barrett, "is that the place of decision has shifted from the United States Supreme Court to the floor of Congress itself. The struggle has become more political than legal."

In a keynote address prior to Dr. Barrett's speech, Dr. Charles S. Johnson, president of Fisk, termed the civil rights discussion "a new perspective on the democratic process itself."

"For the second time in our nation's history we are facing the critical issue of human rights at the political level, the first time being the decisive national action regarding slavery," he said.

Dr. Johnson said that the American people have been only remotely tolerant of the struggles of peoples of the world to achieve a universal, active, and enforceable covenant of human rights.

"For the most part," he pointed out, "it has been assumed that this nation was the freest nation on earth, and that a few tolerable exceptions would be cleared up in time if left to themselves."

To England

Bishop and Mrs. Hazen G. Werner of Columbus, Ohio sailed July 1st on the S.S. Nieuw Amsterdam for a summer of exchange preaching in England.

Preaching engagements of Bishop Werner include the following:

July 10— (Morning) St. Stephens, Westminster, London (Anglican).

July 10 — (Evening) Central Hall, Westminster, London.

July 17 — (Morning and Evening) assignments in connection with the annual conference in Liverpool.

July 24 — Central Hall Church, Essex, Barking.

July 31 — Muswell Hill Methodist Church, London, of which the Rev. A. Stanley Leyland is minister. Mr. Leyland is preaching this summer in Grace Church, Dayton, Ohio, where Bishop Werner was a former minister.

Aug. 7 — (Morning) St. Martins-in-the Field, Trafalgar Sq., London (Anglican)

Aug. 7 — (Evening) Ferme Park Baptist, London.

Aug. 14—Cathedral, Portsmouth (Anglican).

Aug. 21 — Richmond Hill Congregational Bouremouth.

PERSONS

The Rev. Karl H. Thiem, minister of the Arlington Street Methodist Church in Nashua, N.H., is a patient at the New England Deaconess Hospital in Brookline, Mass., recuperating from an operation performed on Tuesday, July 5th.

The editor of ZIONS HERALD has resumed his summer religious news broadcasts over Boston station WCOP, on Sunday mornings at 11:45. This program will continue through September.

The Rev. and Mrs. William A. Hudson of Newburgh, N.Y., were given a golden wedding anniversary party by their children on June 14th. Mr. Hudson is a retired member of the New York Conference and was formerly a member of the New Hampshire Conference.

The Rev. Newton S. Sweezey of South Athol, Mass., a retired member of the New England Conference, is the guest preacher for the five Sundays in July and the first Sunday in September, at the Second Congregational Church in East Douglas, Mass.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WVOM (1600) for the last half of July.

July 18 — The Rev. A. Roger Williams, Massachusetts Avenue Baptist Church, Cambridge.
July 19 — The Rev. Earl R. Ramsdell, Hill Memorial Baptist Church, Allston.
July 20 — The Rev. Francis W. Brett, Faulkner Methodist Church, Malden.
July 21 — South Athol Camp Visitation.
July 22 — The Rev. Harry W. Birch, Union Church, Greenwood.
July 25 — The Rev. Earle W. Riddle, associate pastor, College Avenue Methodist Church, West Somerville.
July 26 — Mr. George H. Eddy, superintendent of Merrimac Mission, Boston.
July 27 — The Rev. Gordon Hutchins, ass't. director, Seavey Settlement at Morgan Memorial.
July 28 — The Rev. Chester F. Waterman, Boston University School of Theology.
July 29 — Mr. Edward C. Garst, production manager of Goodwill Industries at Morgan Memorial.

The Rev. Ernest E. Davis (B.U.S.T. '15), superintendent of the Rochester District of Genesee Conference, received the honorary degree of doctor of divinity at the Alfred University Commencement exercises at Alfred, N. Y. on June 13, 1949. The degree was conferred by Dr. M. Ellis Drake, president of the university. On Sunday evening June 12th, Dr. Davis delivered the baccalaureate sermon before the largest class yet graduated from Alfred University. His theme was, "Great Securities."

The Rev. H. Hughes Wagner, pastor of Trinity Methodist Church, Springfield, Mass., will be the morning preacher in the summer pulpit series at Harvard-Epworth Methodist Church, Cambridge, Mass., Sunday July 17th at 11 a.m. He will speak on the subject "How Much Do You Care?" Dr. Wagner ministers to a congregation of over two thousand members. His church has one of the most comprehensive seven-day-a-week institutional programs in Methodism. He has traveled extensively throughout the United States and in Canada, Mexico, Latin America and Europe. He contributes frequently both to the religious and secular press and his weekly release called "The Pastor's Corner" has been widely circulated.

Faculty Defeats Students At Rolling Ridge

Excitement ran high as the faculty ran roughshod over the students in the traditional softball game at the first Senior Institute held at the New England Conference Center at Rolling Ridge, Mass. The faculty line-up included Rex Shepler, Claude Voorheis, Ralph Doane, Wilbur Ziegler, Emerson Smith, Carl Pearson, John Hoon, Newt Clay, and Jackson Burns. "Clipper" Burns led the faculty attack with a double and three singles, while Ralph Doane contributed five singles.

Miss Anna Louise Carmichel, daughter of Mrs. Campbell B. Carmichel of Bronxville, N.Y., was married on July 7th in the Community Church, DeWitt, N.Y., to the Rev. Warren Steurtevant Palmer of Lincoln, Me., son of the Rev. and Mrs. Willard H. Palmer of Dunstable, Mass. The ceremony was performed by the Rev. Alexander C. Carmichel of DeWitt, brother of the bride; the Rev. Dr. Wilbur I. Bull, Waterville, Me.; and the Rev. Reusel H. Colby, Wiscasset, Me. The bride is a graduate of Syracuse University, with a master's degree from Columbia. Mr. Palmer is an alumnus of Bowdoin College and Union Theological Seminary.

Mrs. Joseph M. Shepler of Townsend, Mass., wife of a retired member of the New England Conference, is recuperating at the New England Deaconess Hospital in Brookline, Mass.

The Rev. James E. Coons, president of Tilton School, New Hampshire, has announced that Karl B. Dearborn, former dean of personnel administration at Grinnell College, Iowa, will succeed the late John F. Thompson as dean of Tilton School.

Miss Constance M. Collier who gradua with honors from the Bartlett High Sch Webster, Mass., in June, and received James Lobban scholarship of $200, will en Wellesley College in September where has also been granted a scholarship awa Miss Collier, among many other school tivities, was the president of the student co cil, editor of the school paper *The Bartlett* chairman of the National Honor Socie and had a lead part in the class play. H brother Reginald B. Collier, who gradua from Phillips Andover, and served in Marine Corps, will begin his senior year Haverford College in September, where has been a member of the varsity footb team for the past two years. Their pare are the Rev. and Mrs. John E. Collier First Church, Webster, Mass.

The Rev. Frank W. Clelland, profes at Gammon Theological Seminary, Atlan Ga., a member of the New England Conf ence and formerly on the faculty of Bost University Graduate School, writes that youngest son, Frank, Jr., research assist in the Stanford Research Institute in P Alto, Calif., was married on Sept. 5, 1947 Miss Barbara Burrall of Phoenix, Ariz., graduate of Stanford. A graduate of Ob lin, Mr. Clelland received his master's gree in 1946 and his Ph.D. this June at St ford University.

Two missionaries of The Method Church, serving in China, were united marriage in the Stone Church (Methodist) Foochow, on May 27th, according to wo received by the Board of Missions and Chur Extension. The bride was Miss Judith He sohn, of Topeka, Kan., a medical technici in the Willis F. Pierce Hospital, Foocho She was born in China of missionary paren and was serving under the Woman's Di sion of Christian Service. The groom w the Rev. Oscar A. Guinn, Jr., of Danville, V who was born in the Philippine Islands, a is a missionary of the Division of Forei Missions, on the staff of the Anglo-Chine College, Foochow.

Miss Ruth A. O'Toole, R.N., of St. Lou Mo., is director of a leprosy colony in isolat Tunda, on the Lomami River, in the he of the Belgian Congo, Africa. The colo belongs to the Belgian government, whi built and equipped it in 1937, but is charge of Miss O'Toole, a missionary of T Methodist Church. Forty-three of the 2 patients are Christians, and others are stud ing the gospel message. Men and wom have organized separate missionary societi within the colony, and those who are able farm tithe their produce for the ill and cri pled. An African man nurse prepares a cla of the less-afflicted patients to receive gover ment leprosy nursing certificates, and to gi injections of chaulmoogra oil and other me cations.

Alonzo Edes Wilson, nationally known der in the field of humanitarian movents, and active in the Business Men's Rerch Foundation died on Saturday, June h at his home in Evanston, Illinois. Durg his lifetime he was editor of the *St. Paul mes*, and the *Chicago Lever*, president of National Lincoln Chautauqua System, an icer of the Near East Relief and treasurer the Methodist General Conference Board Temperance.

lanshard Challenges

Paul Blanshard of Sawnee Bean Hill, Thetrd Center, Vermont, author of "American eedom and Catholic Power," who was atcked editorially in the Vermont edition of *ur Sunday Visitor*, Roman Catholic publicaon, in a recent issue, has addressed a letter the Vermont editorial board of that paper, was learned, urging open and frank disission of the issues involved.

The Blanshard study, which John Dewey, an of American philosophers, characterized "a difficult and necessary piece of work one with exemplary scholarship, good judgent and tact," has been under fire in Cathic circles as a piece of bigotry.

"Vermont people," Blanshard said in his tter to the Catholic editors, "should discuss ese issues openly and frankly. I am willg to discuss these questions frankly and penly with any representative of the Veront diocese, and include the entire subjectatter of my recent book.

"Are you willing? We who live in Veront believe in public discussion. Do you? r will your superiors in Boston prevent you om acting in the true spirit of Vermont?

"The logical place to discuss these matters ould be in my 'home parish' of Bradford, hich is only a few miles from my home in hetford Center. If you will set a time and lace, I will drive over with a car-load of y Catholic neighbors for a public discuson either in your Bradford church or in me other public meeting place.

"I am even willing to discuss the issues in private meeting for Catholics only, if I am uaranteed the usual courtesies extended to e affirmative speaker in a standard debate, nd if you will assure me that a large Cathlic audience will be in attendance."

Within recent weeks the relation of Cath lic policies to Vermont customs has become very live issue because of the debate in the gislature over a small grant of aid for holarships to a Catholic college, and also ecause of the recent opposition of certain atholic leaders to the traditional baccalaurte service for graduating students in the ublic high school at Bradford, where two f the graduates were Catholics and the serice was scheduled for a Protestant church. radford school authorities cancelled the offial baccalaureate, but the Catholic policy inolved aroused much public opposition.

The Blanshard study, "American Freedom and Catholic Power," is published by the Beacon Press in Boston, and was recently listed as a best-seller by *The New York Times Book Review*.

The Rev. Gay C. White, of Delaware, Ill., who served as pastor of Pine Street Church in Portland, Maine from 1912-1917, was given the retired relation at the recent session of the Illinois Conference. Mr. White has served as a minister of The Methodist Church for forty-five years, six of which he was superintendent of the Mitchell District in South Dakota, and six a superintendent of the Springfield, Ill., District.

On Saturday, June 25th in the Trinity Union Methodist Church, Providence, R. I., Miss S. Frances Gay of East Providence, and Mr. Harry R. Snyder, Jr., were united in marriage. The ceremony was performed by the Rev. Harold C. Metzner, pastor of the church, and the grandfather of the groom, the Rev. William Ward, senior member, retired, of the New England Southern Conference. Mr. Snyder, who is a veteran of World War II, recently graduated from Brown University, and will enter Boston University Graduate School in the fall.

Summer Preaching Schedules

Memorial Methodist Church, Plymouth, Massachusetts

The Rev. George Albert Fallon, minister of Wesley Methodist Church in Worcester, Mass., is the guest preacher at the morning worship services from July 24th through Sept. 4th. Programs for the evening services at 8 p.m. are as follows:

July 17 — The Rev. Dr. Daniel L. Marsh, president of Boston University, "The Place of Religion in Education."

July 24 — Festival of Bach by the South Shore School of Music and Art.

July 31 — The Rev. Karl Baehr, executive secretary of the American Christian Palestine Committee, N.Y.C., "Palestine As I Last Saw It."

Aug. 7 — The Priscilla Beach Theater Players.

Aug. 14 — "The Pied Piper," a Twentieth-Century Fox production starring Monty Wooley and Anne Baxter.

Manchester, New Hampshire

The following churches have united in a series of union services from July 3rd through Sept. 4th: St. James Methodist, First Universalist, Grace Episcopal, Franklin Street Congregational, First Baptist, South Main Street Congregational, First Unitarian, First Congregational, Westminster Presbyterian, St. Paul's Methodist and Bethany Chapel. Out of the city speakers include the Rev. Henry Hitt Crane of Detroit, Mich.; the Rev. Martin L. Goslin, Evanston, Ill.; the Rev. Thomas Crosby, LaGrange, Ill., and the Rev. John M. Ratcliffe, dean of Tufts School of Religion.

EVENTS

Wesley Methodist Church, Worcester, Mass.

July 24 — The Rev. James Gordon Gilkey, Springfield, Mass.

July 31 — The Rev. Henry Hitt Crane, Detroit, Mich.

Aug. 7 — The Rev. William L. Stidger, Boston, Mass.

Aug. 14 — The Rev. Bernard C. Clausen, Cleveland, Ohio.

Aug. 21 — The Rev. G. Ernest Thomas, Haddonfield, N. J.

Aug. 28 — Mrs. Welthy Honsinger Fisher, New York City.

Sept. 4 — The Rev. Samuel M. Lindsay, Brookline, Mass.

Willimantic Camp Meeting Association, Willimantic, Conn.

July 17 — The Rev. Charles S. Johnson, Baltic, Conn.

Aug. 7 — The Rev. Albert W. Jackson, Rockville, Conn.

Aug. 14 — The Rev. Otis L. Monson, Woonsocket, R. I.

Aug. 21 — The Rev. Frank E. Fellows, Moosup, Conn.

Aug. 28 — The Rev. Frederiick T. Bertram, Willimantic, Conn.

Broadway Temple, New York City

July 17 — The Rev. Lyman R. Hartley, chaplain, Presbyterian Medical Center, New York City.

July 24 — The Rev. C. Lloyd Lee, superintendent, Newburgh District, New York Conference.

July 31 — The Rev. Allen E. Claxton, host pastor.

Aug. 7 — The Rev. Walter J. Thoms, Congregational Church, Kane, Penna.

Aug. 14 — The Rev. Murray M. Walters, North Carolina Conference.

Aug. 21 — The Rev. J. Edward Dirks, associate chaplain, Columbia University.

Aug. 28 — The Rev. Grant R. Bourne, religious director, YMCA, N. Y. C.

Sept. 4 — The Rev. Walter M. Howlett, director of released time religious work in New York City.

Mt. Bellingham Methodist Church, Chelsea, Mass.

Aug. 7 — The Rev. Henry I. Bailey, Boston Street Methodist Church, Lynn, Mass.

Aug. 14 — The Rev. Harold Roy Brennan, St. Mark's Methodist Church, Rockville Centre, New York.

Aug. 21 The Rev. Richard C. Thistle, Methodist Church, Wakefield, Mass.

Aug. 28 — The Rev. J. Norman Barrett, First Methodist Church, Nashua, N. H.

Sept. 4 — The Rev. William A. Geldart, First Baptist Church, Chelsea.

The Homemaker's Corner

Mrs. Harry A. Burnham

Ostensibly Working

Isn't it strange what little things will sometimes set our thoughts off on queer tangents! Not long ago I saw a cartoon of a scare-crow, a perfectly good scare-crow, with his rag-covered arms stretched out at a threatening angle. His misshapen body was jittery with old meal bags, pieces of carpets and flowing streamers. If ever an image was fashioned to protect a corn field he was it.

On each of his outstretched arms sat a well-fed crow, and nibbling contentedly around the corn field were at least four-and-twenty blackbirds that should have been baked in a pie.

That scare-crow was, ostensibly, working.

I know a gardener who is more poet than farmer. He will start out with his hoe and a heart full of good intentions, but, come noon, he can tell you more about the goldfinches in the old apple tree, or the flickers high up in an oak than he can about the growth of his peas and tomatoes. Ask him what he has been doing and he will tell you, with perfect honesty, that he has been hoeing the garden. So he has, ostensibly.

A woman groaned one evening that she was "dead tired." She had done a fair-sized washing, as the clothes-line testified. But she could have done it in two hours instead of "working all day," as she declared she had done. Truth to tell some of her work was ostensible. She had spent a good half-hour leaning on the back fence visiting with a neighbor, hanging a garment occasionally between confidences.

She had sat for a while on the back porch studying her flowers and deciding where to put the new plants. She had read the morning paper as she sat.

One day she started to clean the library, and if there is any "ostensible" job that is it. In the evening she allowed that cleaning the library was a long, long job. Of course. There is that book of essays that has a passage one must look up. There are poetry books which require just a peek, and lots of books which one must open for a minute.

The telephone rings. A half-hour goes to the discussion of a club program or the exchange of recipes, or just visiting. We notice that the people who can be ostensible are those who answer only to themselves for the use of their time; homemakers, farmers, even scare-crows.

Career women, office girls, business men cannot lean over a back fence or read books or poetry in their working time. That is what makes homemaking such a happy calling; one can be so ostensible.

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WORCESTER, MASSACHUSETTS

English Knight Remembers

Arthur West

A half century ago a young English lad, Sydney Walter Robinson, came to this country to work and learn American ways. Living near the Hemenway Methodist Church in Evanston, Illinois, he regularly worshiped there on Sundays and found Christian fellowship and helpful instruction in a young men's class taught by Mrs. Myra L. Thomas — a young bride not much older than some of the members of her class.

In a few short months the British boy returned home but he took with him a lasting impression of that devoted Sunday school teacher. Years later when success had come to him as a great builder and a member of Parliament and he had been knighted by the King, Sir Sydney still remembered the little lady whose Christian influence had meant so much during his lonely days in America.

The Eastern Avenue Methodist Church, erected in 1932 in Ilford, Sussex, was his gift in her honor while she was still living. She passed away March 16, 1942, and now Sir Sydney is providing the church a lovely new stained-glass window as a memorial to be dedicated on July 23. Fittingly enough, the window's central figure is that of the Good Samaritan, and three of Mrs. Thomas' children will be present to see it dedicated.

The teacher never saw the English church which her grateful pupil presented to his home community in her honor, but she did see pictures of it and a detailed view of the cornerstone bearing the inscription:

Alderman S. W. Robinson, J.P.
on behalf of
Mrs. Myra L. Thomas
of Park Ridge, Illinois, U.S.A.

She continued to teach in the Evanston church for more than a decade but in later years moved to the present family home in nearby Park Ridge.

Two of Mrs. Thomas' daughters — Miss Dorothy, cashier in Methodism's World Service office in Chicago, and Miss Katharine, a teacher in Oak Park schools — left Chicago July 6th to fly to London. Their broth Dr. James A. Thomas, a Coldwater, Mic gan, physician, and his wife sailed from N York on July 9th. All will attend the d icatory services at the Ilford church on J 23-24. Dr. Thomas will unveil the window his mother's memory. At the same tim window of The Sower will be dedicated memory of the late Dr. William H. Holm who was minister of Hemenway Church Evanston during Sir Sydney's sojourn America.

Unable to make the trip to witness the d ication of his wife's memorial is 86-year Edward R. Thomas and another daugh Mrs. Eunice Kay of Evanston.

When the Ilford church was dedicated 1932, its pastor, the Rev. R. Ashby Ho wote Mrs. Thomas a letter of Christian gre ings, saying: "The seed that has germina and produced this fine church and sch was first sown in the heart of Sir Sydn by your influence many years ago. It wa great honor for him to receive knightho from His Majecty the King, but a grea honor to receive the first principles of Ch tian generosity from you."

Negro, White Churches To Merge

Berea, Ky. (RNS) — Delegates to the c vention of the National Council of Comm nity Churches here completed action on merger with the Biennial Council of the P ple's Church of Christ and Community C ters. The merger will be effected at a 19 convention in Chicago, spokesmen said.

The National Council is made up of proximately 1,500 white community church while the Biennial Council comprises seve hundred Negro churches.

2270 Assurances

A total of 2270 assurances for Protest and Eastern Orthodox displaced persons w provided through Church World Service d ing the months of May and June, the peri covered by the D. P. Action Month campai by the denominations represented Church World Service, it was announced Dr. Stanley I. Stuber, director of the ca paign.

These assurances nearly double the numl provided by Protestant and Eastern Orthod churches during the previous 10 months, a bring to a total of 5,670 the number of surances provided by these groups since t passage of the Congressional Displaced P sons Act of 1948, one year ago.

A corresponding increase in arrivals D.P.'s under the auspices of Church Wo Service is shown by the fact that out of 2,4 persons arriving under the act since Octo 30, 1948, 1056 have arrived during the p two months.

On his return from a survey trip to t West Coast, Dr. Stuber, Church World S

promotion director, stated that it was ifying to see the "manifest concern of istian leaders and laymen for the plight he homeless peoples overseas." This con- was reflected in attendance at five D.P. kshops held in connection with the cam- n, and the wide coverage given by re- ous journals.

'he remaining summer months will be a ow-up period, during which the Protes- and Eastern Orthodox churches will car- through on the resettlement of displaced sons for whom assurances have been pro- ed, and the securing of more needed as- ances.

Dr. Stuber said, "Although the campaign omplished its purpose of focusing atten- n on the D.P. problem, and secured many ded assurances, the problem is not yet ved, and Christians must continue to fol- through on this program if they are to fill the hopes of those who look to us m the D.P. camps of Europe."

n A Wide Circuit

. W. Reid

d's Four-Volume Library

God has written four great books, and he making them available to man's reading wly yet with increasing understanding. e farther one reads into this library the re revealing it is of the Author: of the pe of his imagination, of the vastness of knowledge and power, of the majestic eep of his intellect and craftmanship, yet perfection of detail in the minutest dot his vast creation. The volumes — right- read — reveal the beauty, and skill, and istry, and depth of feeling and of under- nding of the Master-Writer himself.

The first book in this four-volume library *Mankind,* the volume with which we are st familiar, yet in whose pages and para- aphs we find new wonders, new mean- gs, and increasing purpose in each fresh ding. It is the story of God's relation- ip to man, of man's relationship to his other man, and of God's yearning for the mpanionship of sons who have been free do or not to do his will during their brief rthly sojourn. The Holy Bible is a part that larger volume, *Mankind.* Human story is another chapter, and the abstract ences are another.

The volume one is the book in which the ristian church has chiefly concerned itself ring the centuries, and in the reading of ich some progress is being made. And ghtly so: if Pope was correct that "The oper study of mankind is man," then man d man's relationship to God are the most oper studies of the followers of Christ.

The second volume of God's library is *Na- re,* and in this we are doing a little read- g. Here we find God still further revealed his strength, and love of beauty, and pur- sefulness, through the stately trees, the myraid of rainbow-hued flowers, the birds that carry seeds and "keep the balance" in the insect world and fill the skies with beauty and song, the animals that are allied to man's interests or in struggle with him, and the geological record that is far older and more accurate and lives longer than the historical record confined by man to paper. In this volume, too, we are doing a little reading — but it holds far deeper revelations of God and guidance to man than we have as yet begun to probe.

Volume three is that vast stellar world partly revealed to man at the end of the mightiest telescope. Here is the "great canvass" upon which the Master-Artist and Master-Architect has spread his boldest and noblest conceptions. We turn its pages and we are filled with awe and made humble at the power, the clocklike (pardon the arrogance of the simile!) precision of the movements of intricate systems of heavenly bodies; we can conceive of neither a beginning of this system, of an end to it, nor of a void "beyond" it. The longer we study this volume, the more completely we are sure that neither time nor space are anything more than man's finite and limited conception and that they do not exist with God.

The fourth volume is that partly viewed at the end of the microscope; but mostly it is the atomic world of neutrons, electrons, and protons — a world which man cannot begin to see with his physical eyes or with any known aid to physical sight, yet into an understanding of which he has been led through faith that God's mathematical formulae never vary. Amazingly he finds similar laws of God governing the world of the telescope and the unseen world of the atom. We have just taken our first "peep" into this volume; who knows what revelation it holds for us?

It is possible for one to read so much of the finer print in God's volume *Mankind* that one develops a spiritual myopia: he begins to hesitate, to doubt, to grope, to grow discouraged. Then it is time to see God's strength, and purpose, and beauty in some of his other volumes — to get a new focus upon God, upon life, upon God's vast and obedient creation.

* * * * *

"Our Methodist system with its political approach has chosen men whose interests and associations are many years removed from rural life. Even if it were not so the size of our areas makes close contact very difficult. The average rural church sees a bishop once in 25 years and a superintendent about two hours twice a year. —

Methodist Rural Fellowship Bulletin.

* * * * *

Lay Activities Annual Meeting

The 10th annual meeting of the General Board of Lay Activities of The Methodist Church will be held in the Congress Hotel, Chicago, July 12-14, with President Ray H Nichols, Vernon, Texas, presiding.

Prominent leaders of the church will address the meeting, significant over-all goals for laymen's work will be presented, and six vacancies on the board will be filled.

Chilton G. Bennett, executive secretary, will present his first annual report in that office and will give the closing address. Other members of the secretarial staff are also scheduled to present brief reports and to speak on special points of emphasis in the work of the board.

Six bishops are slated as speakers. Bishop Costen J. Harrell of Charlotte, N.C., will speak on The Advance for Christ and His Church, and Bishop Dana Dawson of Topeka, Kansas, will talk on "The Challenge of the Post-War World." Devotional addresses will be given by Bishop Marshall R. Reed Detroit; Bishop Glenn R. Phillips, Denver Bishop Marvin A. Franklin, Jackson, Miss.; Bishop W. Earl Ledden, Syracuse, N.Y.

Other speakers include Dr. Ralph Stood of New York City, executive director of Methodist Information; Dr. George L. Morelock of Evanston, Ill., executive secretary emeritus of the board; Dr. Harry S. Spence of New York City, representing the Methodist Radio and Film Commission; Dr. D Stewart Patterson, Washington, D.C.; and Robert G. Mayfield of Lebanon, Mo.

Associate secretaries of the board who are to speak and present reports are: W. Rolf Brown, James H. Touchstone, E. Lamont Geissinger, and Shelby E. Southard.

Methodists Assail Terrorism

ATLANTA, Ga. (RNS)—The North Georgia Conference of The Methodist Church adopted a resolution here condemning "the use of the cross as a symbol of terror" and requesting anti-lynching legislation.

The resolution stated that "terrorism in Georgia and neighboring areas has brought shame and deep humiliation to good citizens."

It branded "acts of lawlessness and violence" as "un-American, un-Christian, and subversive of freedom under the law."

Reference was made to the special responsibility of the Church to "speak out for justice and brotherhood." Specifically condemned were: "lynchings, masked parades, the use of the cross as a symbol of terror, the illegal invasion of the homes of citizens, and all acts which violate the basic principles of a free society."

Webster Federation

The First Methodist Church of Webster, Mass., whose members voted to federate with the First Congregational Church of that town March 31, 1948, received word from Bishop John Wesley Lord and the cabinet of the New England Conference that the federation is now on record as recognized.

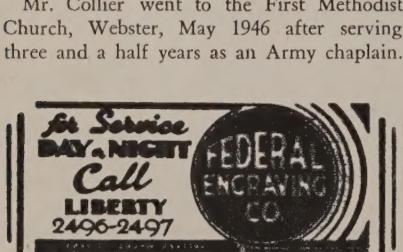
This is something new as federations go for it brings together the two largest Protestant churches, the Congregational church being the larger, in a community that is over ninty per cent Roman Catholic. This was not done because of economic reasons, but in order to achieve a better use of equipment, personnel, resources, and greater Protestant efficiency in serving the community. These two churches, which have a combined membership of more than 700 members employed two full time ministers, and when the Congregational minister, the Rev. Kenneth Nye resigned in Oct. 1947, the pulpit committee appointed to seek a new pastor called that same evening upon the minister of the Methodist church, the Rev. John E. Collier, to see if he was willing to serve them also in an interim relationship to see if the two churches could come closer together.

For more than a year the two churches have been served by one pastor and during that time the church schools, youth fellowships and men's clubs have become one, and the women's societies visit each other's meetings on invitation, and the combined resources and salaries have made possible secretarial help, a part time director of religious education, Mrs. Walter Couch, Jr., and also a director of music, Mrs. Stanley N. MacCaslin of Worcester. The ministers' salary is in keeping with his increased responsibilities.

This action is a display of Protestant Christian strategy on the part of church laymen and laywomen of these two churches, who, in view of the population trend, decided to do something about it while both of their churches were strong.

The two churches are situated opposite each other in the heart of main street, and they are both used for worship, church school and social activities at the present time. Now that the federation is complete, studies will be initiated by the joint committee of sixteen members to assertain the best advice concerning the best use — for the present and future—of buildings and other resources.

Mr. Collier went to the First Methodist Church, Webster, May 1946 after serving three and a half years as an Army chaplain.



Iowa Conferences Merge

The Northwest Iowa and the Upper Iowa Annual Conferences formally united to form the new North Iowa Conference at a meeting in St. Paul's Methodist Church, Cedar Rapids, Iowa, June 21-26.

Each of the old conferences brought to the new group approximately the same number of ministers, members, and preaching places. The North Iowa Conference will be made up of the same eight districts represented in the original conferences and will have a total membership of about 135,000, with more than 400 ministers and 320 pastoral charges.

Very appropriately Bishop Dana Dawson of the Kansas-Nebraska Area was the official representative of the Council of Bishops. Bishop Dawson was born in Cherokee County, Iowa, in the territory of the former Northwest Iowa Conference. Bishop Wilbur Hammaker of the Board of Temperance, Washington, D.C., and Bishop Robert N. Brooks of the New Orleans Area were among a distinguished company of conference speakers.

Presiding at the conference was Bishop Charles W. Brashares of the Des Moines Area, which includes the entire state of Iowa. His other conference, representing the southern portion of the state, is the Iowa-Des Moines Conference.

Washington Diary

(Continued from page 13)

"I should think you would be." Today, within one year, a round table meets at the Hague to fix a settlement with the colonists. The president of the new Republic of Indonesia (who wears but one name, Soekarno) when asked by a reporter about reprisals against Dutch sympathisers, fairly shouted, "Lincoln, 'with malice toward none — with justice toward all'; like that I mean. No reprisals."

Then there is Yugoslavia, understood, championed in the field of religious liberty by a group of Protestant churchmen months ago, and encouraged by a sense of human fellowship perhaps, now pushes out from behind the iron tyranny of Russia. And here at home American labor is clearing out its subversive elements on its own and the American Congress is acting to lift the restrictions of the 80th Session's D. P. bill and greatly increase the immigrant number. The mental penumbra is surely lifting.

Further in this hopeful strain, Russia has now, says a correspondent in Moscow writing for the *Washington Star,* 7,000,000 radios with apartment loud speakers and putting in 1,000,000 a year, with the factories going strong. He states that the broadcasts carry no advertising or commercials. Can it be, no voice of a sonorous archangel sounding forth in the early morning, "What a mouthwash!" and no innocent, whimpering out one of the million love ditties, in the evening? Russia will have some space saved for the Voice of America. Besides all this, Franco of Sp and Cardinal Spellman of N. Y. and the p for admission into the U. N. have b brought up with a sharp jolt.

Pseudo Hysteria

The "red herring" of Communist spy hu is having a metamorphosis into an epide of light hysteria. We haven't quite had real thing, yet, often, like the amoe pseudopodium, a pseudo works. And so of the tiniest ills or prejudices have mea ably upset what we have left of normal p lantry. The Daughters of the Confeder never too active in equal rights or for ra betterment seem particularly set in opposit to the present efforts at advance. Perhaps disposition rose in part from Alexander Ha ilton Stephens, vice-president of the South Confederacy under Jefferson Davis. On base of his marble figure in Statuary H under the Capitol Dome are written so lines from this worried soul. "I am afr of nothing," he is quoted, "on the ea above the earth or under the earth but to wrong." Heroic enough, but he didn't th to mention the courage necessary to adva and do something right. And the Sons the American Revolution stand to dem the un-American Activities Committee to amine the text books of the schools colleges of the U. S. A. and penknife subversive paragraphs. Chairman Wood, (Ga. roused to regal patriotism, and with consultation with his colleagues set imm ately out on an investigation. Rebuked by own committee the distribution of questi naires was halted. But Washington esca only by a hair's width Congressman Wo Index Librorum Expurgandorum. "" House Committee" says the *Washington P* "judging from other blunderbus ventures just about the least qualified body in entire solar system to undertake censors of text books." The *Post* concludes, " body of legislators can be deemed to pos the wisdom or the vision to take on the a some responsibility of banning books or bu ing them."

Nerves Ad Absurdum

There has been so little legislation th weeks one must write about something or casually relate some of the obstacles progress. In Seattle on June 23rd the Am ican Association of University Women, b poll of 2168 to 68, upheld the policy of ceiving Negro University women, whereu the women of the District of Columbia seceded from the national body in pro

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is looks much like the real abdication ot se.

The political symptoms of our overwrought ves appears possibly in the Atomic Energy arings where men with a nation's legisla- n to prepare turn aside to castigate other od men who stand at the guard gates of S. security and national progress, wrang- g days on end on items that turn out to be ly small inquiries that may or may not nify. But the heavy tasks that press them it without attention. The *Post* terms the ckenlooper investigation "the anticlimax of e year."

A representative of the D. C. Knights of olumbus in an address recently before a oup of professional women labelled their ual rights amendment "a step toward Com- unism" and declared that it would have unbalancing effect on society in general. eductio ad absurdum.

The simple human side of this easily in- iced malady shows out in some of the re- orts read into the records of the Coplon ial from unscreened material of the Justice epartment's F. B. I. The entries seemed dedi- ited to the proposition that all gossip-slips re created equal, and everything went in. he slips came out in the court room, with onorable men and women coralled like andits or wild horses in circles of slander. he part of wisdom of the Attorney General ight have been to withdraw the case rather han expose the necessary wheels and wires f the F. B. I., and the folly of holding for ears in the front files these undehydrated ales. Perhaps the attorney's long list of sub- ersive organizations, some of them as harm- ess as "the Ethiopian Brotherhood," (one of he list) or the Epworth League (of honor- ble memory) cited by the Un-American Ac- ivities Committee, perhaps these dread lists lid not help much in establishing the gen- ral composure.

Communism Thrives On Segregation

Nashville, Tenn. (RNS) — Communism eeds on racial segregation and conflict, Dr. Smiley Blanton, psychiatrist and director of he Consultation Clinic of the Marble Col- egiate Church, New York, told the Amer- can Missionary Association's Race Relations nstitute at Fisk University here.

"Make no mistake about it," he warned, 'the leaders of the Russian people are hard, cool, intelligent and ruthless men and they will take advantage of every mistake we make. Every lynching, every act of oppres- sion, every act of discrimination which they can lay hold of they will use against us."

Stressing that behavior patterns are set in early youth, Dr. Blanton asserted that re- sentment, prejudice, and discrimination can be done away with if the educational process is started in children.

"This is where the Church has a great duty," he declared. Dr. Blanton said that ministers of local churches, while "upholdiing the policies adopted by the denomination as a whole," should preach against discrimination.

Another speaker at the institute charged that the trial of the 12 Communist leaders in New York is a complete refutation of the American democratic principle.

He was Roger Baldwin, director of the Civil Liberties Union, who noted that the 12 men are being tried "for their beliefs only. Americans have always preached that you can advocate anything so long as you don't do anything."

He said that the world is undergoing a transition from a political democracy to "a more inclusive democracy."

Episcopal Group Plans Congresses

New York (RNS) — A series of nation- wide Eucharistic Congresses and meetings will be sponsored next September by the American Church Union, a group of Protes- tant Episcopal clergymen and laymen, to cele- brate the 400th anniversary of the Book of Common Prayer.

The opening service will be held on Sept. 15th at the Cathedral of St. John the Divine, here. Thirteen prominent foreign churchmen and 40 American bishops are expected to at- tend. Subsequent meetings are scheduled for Cleveland on Sept. 16; Evanston, Ill., Sept. 17; Fond du Lac and Milwaukee, Wis., Sept. 18; Dallas, Tex., Sept. 19-20; Los Angeles, Sept. 21; San Francisco, Sept. 22; and Seattle, Wash., Sept. 23.

The Solemn Eucharist to be held at San Francisco will be presided over by the Most Rev. Michael H. Yashiro, Bishop of Kobe and Presiding Bishop of the Holy Catholic Church in Japan.

Other foreign church leaders who are ex- pected to take part in the congresses include the Most Rev. J. C. H. How, Primus of the Scottish Episcopal Church; the Rt. Rev. J. W. C. Wand, Lord Bishop of London; the Rt. Rev. Kenneth Kirk, Lord Bishop of Ox- ford; the Rt. Rev. H. W. Bradfield, Lord Bishop of Bath and Wells; the Rt. Rev. Robert McNeil Boyd, Lord Bishop of Derry and Raphoe, representing the Archbishop of Armagh and Primus of All Ireland; the Rev. Harold Riley, secretary of the English Church Union; and the Bishop of Bermuda, Nassau, Barbados, British Honduras, and Haiti.

According to the Rev. Albert J. duBois, rector of the Church of the Ascension and St. Agnes, Washington, D. C., and chairman of the Eucharistic Congress Committee of the American Church Union, the services have been organized as part of the Union's pro- gram to "present a definite faith to an age of uncertainty and wavering belief with the conviction that only the clear and concise statement and practice of traditional Chris- tian truth can triumphantly stand out against the errors of 'hammer and sickle' propa- ganda."

The Union, active in the U. S. since 1925, aims to teach the faith of the prayer book, "commending the traditional forms of wor- ship from which this faith is enshrined against all effort to change or minimize the faith or to depart from its catholic back- ground and heritage."

King, Queen Greet Protestant Leaders

London (RNS) King George and Queen Elizabeth greeted ten Protestant leaders from eight countries who arrived here to take part in a meeting of the central committee of the World Council of Churches which will open at Chichester on July 9th.

Meeting the King and Queen were Dr. Franklin C. Fry, president of the United Lutheran Church in America; Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches; Dr. Michio Ko- saki, head of the United Church of Christ in Japan; and Dr. John A. Mackay, president of Princeton (N. J.) Theological Seminary.

Also the Rev. R. Rognon, of France; Dr. E. Mueller, of Germany; Dr. Henry P. Van Dusen, president of Union Theological Sem- inary, New York; Dr. V. E. Devadutt, of Serampore College, India; Dr. Bengt Sund- kler, of Sweden; and the Rt. Rev. Stephen C. Neill, Assistant Biishop of Canterbury, who lives in Geneva.

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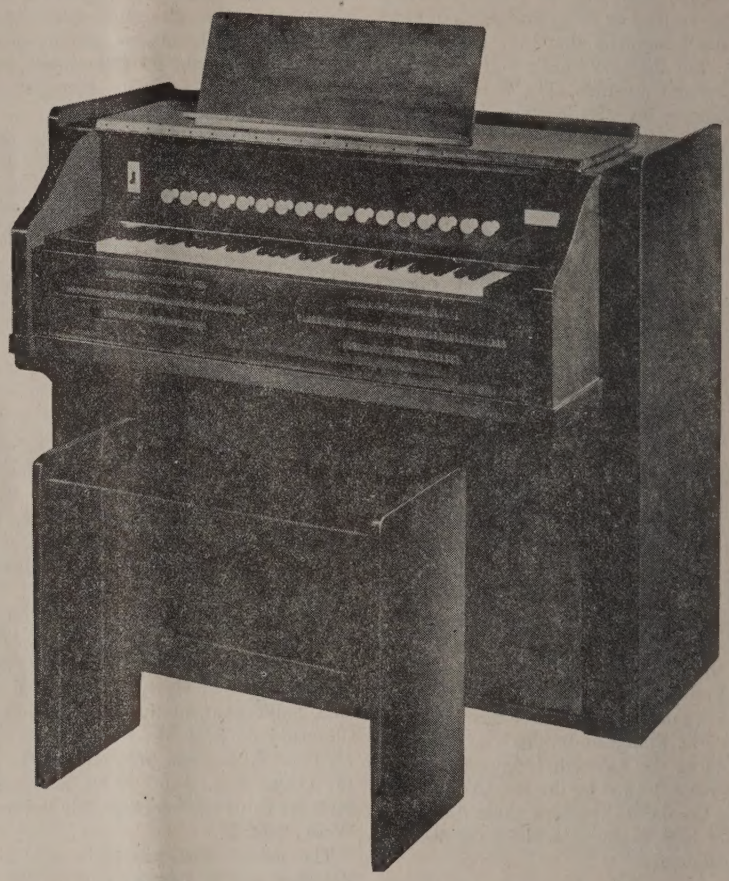

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